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# THE PRESBYTERIAN CHURCH IN CALIFORNIA 1849–1927

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THE REV. EDWARD ARTHUR WICHER, D.D.

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# THE PRESBYTERIAN CHURCH IN CALIFORNIA

1849–1927

EDWARD ARTHUR WICHER, D.D.
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FREDERICK H. HITCHCOCK
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Published by the Order of the
Synod of California

IN HONOR OF

## THE PIONEER MINISTERS

WHO WROUGHT IN THE FIELD OF HOME MISSIONS, WHO FREQUENTLY SUFFERED POVERTY, CONTEMPT AND LONELINESS, BUT WHO ENDURED AS SEEING HIM WHO IS INVISIBLE, THAT THEY MIGHT LAY DEEP AND STRONG THE FOUNDATION OF THE KINGDOM OF GOD, UPON THE PACIFIC COAST

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# FOREWORD OF THE SYNOD'S COMMITTEE

The publication of this History of the Presbyterian Church in California is very gratifying to the Presbyterians of the Pacific Coast. For many years the Synod has desired to find the man who could set down in clear form the record of its past achievement, and could delineate in telling words the romance of the pioneer days and the charm of the personality of the pioneers themselves. No one who has not attempted a similar task can realize the vast amount of labor involved in the issuance of such a volume. There is first the search for materials, then the delicate decision as to the importance of the several elements, and finally the composition of the book itself. The Synod of California counts itself happy in securing the services of Dr. Edward A. Wicher, Professor of New Testament Interpretations in San Francisco Theological Seminary. His has been a labor of love well executed. Inasmuch as he has received no remuneration for this task the Committee on Publication desires to express for the Synod its earnest, hearty thanks to the author; and, overruling his modest objection, it has insisted on placing in the forefront of this book the picture of its writer.

G. A. Briegleb,
R. S. Donaldson,
C. C. Stevenson, Jr.
*Synod's Committee on Publication.*

*San Francisco,*
February 26, 1927.

# THE PRESBYTERIAN CHURCH IN CALIFORNIA 1849–1927

# THE PRESBYTERIAN CHURCH IN CALIFORNIA, 1849-1927

## INTRODUCTION

THIS is to be a history of the Presbyterian Church in California. It is a great theme, and worthy of a noble treatment; for it is the record of a mighty church, in one of the fairest and most fruitful sections of the earth, meeting with problems and entering upon a task for which there was no precedent, contending with conditions oftentimes the most adverse, and splendidly victorious in the power of the Gospel of the Son of God. The writer is very conscious that his abilities are unequal to his theme; but inasmuch as this task has been laid upon him by his brethren of the Synod of California, to whom he has promised to be in subjection in the Lord, and for whose judgment on most matters he has a salutary respect, he has felt it incumbent upon him to undertake it and do it as best he may be able, and to trust to the charity of his brethren for its reception. Indeed, as he has progressed from day to day in his knowledge of the men of the Pioneer period and of the events which enter into this narrative, he has found the writing of this history increasingly a labor of love.

For there were giants on this Pacific Coast in those early days. They endured hunger and thirst as they crossed the alkali plains. They suffered the ice, the snow, and the winds of the high Sierras to chill and temper them, and the blistering heat of the summer sands in the still untamed desert to bronze and grizzle them. And to a lawless community they preached the law of God; to a rabble hungry for gold they proclaimed the compassion of the heart of Christ. Most of them were young; many of them were but striplings in the ministry. But so for that matter were the men to whom they preached. All of them had a spirit of high adventure, or they would not have been here. Some of them possessed extraordinary powers of vivid language which they used without measure in the denunciation of sin and Satan. Some were valiantly aggressive in their defense of righteousness. Some were simply good, brave men, who doggedly held their places and, unhonored and almost unknown, sought to do their duty and finally died at their posts.

It is indeed a fascinating story. But under the pressure of pioneer action men do not always have the time or the inclination to chronicle events as they occur, and unhappily a good deal that would be interesting to us now to know has already been lost from human record.

The following are the chief sources upon which the writer has drawn in preparing this history:

1. The Minutes of the Synod of California. There are three sets of these, which are as follows: The Minutes of the Synod of the Pacific, which was

the Old School Synod erected in 1852; those of the Synod of Alta California, which was the New School Synod, erected in 1857; and those of the Sacramento Synod, of the Cumberland Presbyterian Church, which was organized in 1860. All of these separate bodies were finally united in our present Synod of California, as we shall see in the subsequent narrative. But behind these, and, indeed, dating from a time prior to the erection of the Synods, are the Minutes of the earliest Presbyteries which finally were reorganized in order to form the Synods. For instance, we have the Minutes of the Presbytery of Sierra Nevada which lie behind those of the Synod of Alta California. We have also the Minutes of the California Presbytery of the Cumberland Presbyterian Church which was organized in 1851. The writer has sometimes heard irresponsible gentlemen complain of having to listen to the reading of the Minutes of a previous meeting of Presbytery, and would suggest as a cure for such complaints the infliction by the court of the penalty of being required to read the Minutes of seventy-five years of Synod, together with an appropriate amount of Presbyterial records. This is no small amount of work, but it is the necessary preparation for the writing of such a history as the present. Nor is it always dreary reading, for every once in a while the record is lighted up with some most illuminating motion.

The men who made these early motions are dead, and the hands who inscribed these minutes are also dead, but these motions determined the course of the history of Presbyterianism on the western side of the continent. And a good deal concerning the personalities of the several churches, as well as of

the individual members of the ecclesiastical bodies, can be discovered from a perusal of these minutes.

Besides the Minutes of the several Synods there are other important sets of early records which are still preserved, most valuable among which are those of the Session of First Presbyterian Church, San Francisco. At the time of the great fire of San Francisco, in 1906, when there was no water with which to extinguish the flames, the fire department of the city dynamited the buildings on the eastern side of Van Ness Avenue, including the old wooden structure of the first Church which then stood upon the same site as the present building, in order, if possible, to prevent the conflagration from spreading farther to the west. It was then that the late Rev. Theodore F. Burnham, of Vallejo, who was an enthusiastic conservator of memorials of early Presbyterianism, broke into the First Church and rescued the records of the Session, and brought them over to the Seminary in San Anselmo, where they were deposited for safe keeping.

2. Next in importance to the records of ecclesiastical courts has been the material collected by the Rev. James S. McDonald, D.D., who, by action of the Synod of 1904, was appointed official historian of the Synod and subsequently was instructed to prepare a history. Dr. McDonald labored indefatigably upon this task for several years and compiled individual narratives of all the early churches of the Synod. This material was brought down to 1912, and while it deals with the details of the work of the separate churches and not with the larger aspects of the life of the Synod nor with general

ecclesiastical movements, it is indeed invaluable to the present historian.

3. The files of the Pacific Expositor. It speaks volumes for the creative energy of the young church upon the coast that in 1860 it undertook the production of a theological magazine which in point of excellence would rank along with the Princeton Review or any other of the leading theological reviews of its day. Doubtless its fine quality was chiefly due to its editor, the Rev. William Anderson Scott, D.D., of whom we shall hear more. But it is very significant that a church absorbed in the multifarious problems of the exuberant life of the new community of the coast should feel that the production of theological literature was not only no detriment to the practical work of evangelism, but was positively essential to it. It is true that the Pacific Expositor lasted only three years, when it was submerged by the national conflict, but the fact that it was undertaken at all and that it contained articles of close, vigorous thinking and of genuine literary merit shows us something of the depth and virtue of the religious life of the pioneer church.

More important even from the point of view of the historian is the file of the Occident, a twelve page church paper for the family and the home, which was first issued in 1868 and edited by the Rev. James Eells, D.D., then pastor of the First Church of Oakland, with whom was associated the Rev. E. B. Wadsworth. It was published by Bancroft and Company in San Francisco. It would not suffer by comparison with any of the papers of Presbyterianism today. Its editorials were clear. They often possessed an incisive quality. The paper had a

varied history, depending as it did upon the voluntary contributions of its constituents. It was suspended, renewed, and finally absorbed in the Interior, when the latter paper was under the editorship of Dr. Gray. But for the twenty-five years during which it served the church on the coast it is a most important source of information.

There are also the books of pioneer ministers, either written contemporaneously with the events they described or published as memoirs in the later days of the authors. Conspicuous among these are the following:

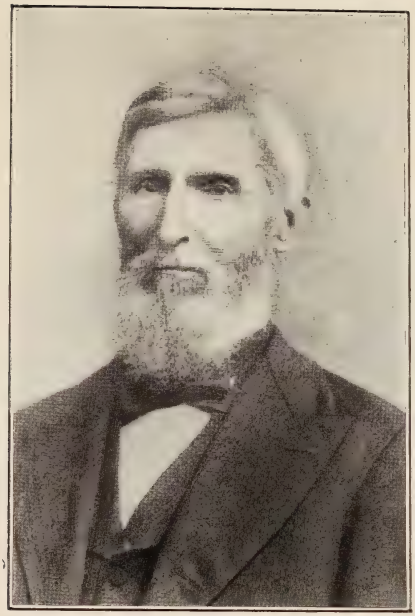
The Pioneer Pastorate and Times by Rev. Albert Williams, the first pastor of the First Presbyterian Church, of San Francisco. San Francisco, 1882.

Recollections of Pioneer Work in California by the Rev. James Wood. San Francisco, 1878.

California Pioneer Decade of 1849 of the Presbyterian Church. This book contains recollections of the Rev. James Wood, edited and enlarged by his son, the Rev. James L. Wood. San Francisco, 1922.

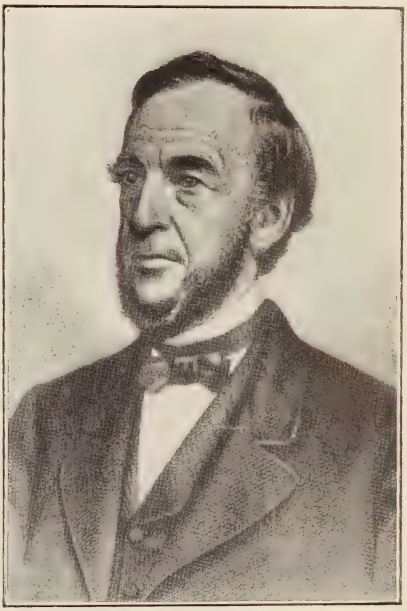
Wadsworth's Sermons. New York and San Francisco, 1869. These sermons were preached in Calvary Church, San Francisco, and enable us to get the flavor of the Presbyterian pulpit of the day.

But one cannot write the history of the Presbyterian Church without knowing something of the other Protestant churches as well. One needs also a knowledge of the background of the conditions in which the pioneer ministers had to do their work. I am largely indebted to "Seven Years Street Preaching in San Francisco" by the Rev. William Taylor, afterwards the famous Missionary Bishop of the Methodist Episcopal Church. He laid the founda-



Rev. Sylvester Woodbridge, D.D.

Rev. James Woods



Rev. Albert Williams

THE THREE W'S

tions of his future greatness when at twenty-eight years of age he came to California, an original forty-niner, and while San Francisco was still little more than a collection of shanties proclaimed the Gospel in its sandy streets. The autobiography of Lorenzo Waugh is another good source book from a Methodist pen.

5. Nor can one write the history of the church without an understanding of the earlier history of the State and the nation which lay behind the history of the church; and thus I find it necessary for my own study at least to endeavor to reconstruct and make to live before me the life of California, first in the Spanish period and afterwards in the period of the American pioneers. For the general history of California the author of this volume professes no special studies of original sources on his own account but is deeply indebted to the standard works of Californian history such as those of Bancroft, Hittel, and Zoeth Skinner Eldredge. Among works of more recent publication he has found most readable and instructive the History of California written for the Spanish Period by Charles E. Chapman, and for the American Period by Robert Glass Cleland. These have been supplemented by many monographs, especially those contained in the Quarterly of the California Historical Society, and in papers of California pioneers which have survived. The Bancroft Library has been the principal source of manuscript materials.

6. But while one can get from Synodical Minutes and similar documents the facts and the statistics of the church for almost every year of its history, these do not always convey the sense of the living person-

alities who made these documents and engaged in these events. And it is just here that the work of the historian is most important. To make the past to live again, to cause the actors of the early days to speak again and to speak in their own language, to permit their hopes and fears, their aspirations and their self-sacrifices, to be seen clearly across the gulf that divides those days from these—this has been the chief aim of the present book; and it is an aim most difficult of achievement. Hence it is that I have made it a point to talk with the surviving pioneers and the oldest members of our churches as I have had opportunity; I have tried to gather their sense of the conditions in which the church did its earliest work, and their feeling about the personalities of the men most active in the past. I cannot be too grateful to the accident of circumstances which threw me into intimate relations with the late Rev. Samuel G. Willey, D.D., LL.D., who was one of the earliest Presbyterian pioneers of San Francisco, later a minister in the Congregational Church, and the vice-president of the University of California. At the time of our close intimacy I did not know how important to me his recollections might subsequently become. There are many things about which I would like to question him now. But I can only be grateful that I learned as much as I did. Others of our leaders in various periods of the past from whom I have learned in intimate ways and who have now passed from the scenes of their early ministry, were the Reverends Theodore F. Burnham, William Brown Noble, D.D., Thomas Boyd, D.D., Richard Wylie, James S. McDonald, D.D., Arthur Crosby, D.D., and William Alexander, D.D., LL.D. Of

THE REV. WILLIAM STEWART YOUNG, D.D., LL.D

Clerk of the Synod for Thirty-five Years

those still living I hesitate to speak, but there are three to whom my debt is so large that I dare not refuse them this slight acknowledgment of appreciation. These are the Rev. James Curry, D.D., who was for a quarter of a century the president of the Historical Society of the Synod of California; the Rev. James M. Newell, D.D., whose personal knowledge of the State includes both the north and the south; the Rev. William S. Young, D.D., who for exactly half the period of the history of the Synod has been its faithful Stated Clerk. In the preparation of this work Dr. Young has served me in ways too numerous to mention; to him I have been indebted at every turn.

I have also to acknowledge my large indebtedness to Miss Julia Fraser, of Oakland, who has supplied me with a collection of the letters and other private papers of her father, the Rev. Thomas Fraser, who was the founder of more of our churches on the Pacific coast than any other man; and to Mrs. A. W. Foster, of San Rafael, the daughter of the late Rev. W. A. Scott, D.D., who has aided me by placing at my disposal some valuable papers of her father's and by sharing with me her varied knowledge of the early days of the church in San Francisco.

## Chapter I

# THE SPANISH BACKGROUND IN CALIFORNIA

AFTER Columbus had discovered America in 1492 and the Spaniards had made settlements at various points in the West Indies and, later on, in Panama, the sailors coasted along the shore of the main land seeking for a passage through to the Indies of the east. In 1519 Cortez landed his small army at Vera Cruz and in two years time, according to his own statement, he had conquered Mexico, which the Spaniards called New Spain. The real conquest of Mexico began in 1521, from the city of Mexico as a center, and soon the Spanish occupation extended to the west coast and the Gulf of California. The name California was derived from an old Spanish romance, "Las Serras de Esplandian" by Ordonez de Montalbo (1510), in which there is told the story of beautiful black Amazons who ruled an island "to the right of the Indies, very near the quarter of the terrestrial Paradise." The use of the name California for the newly discovered land to the west of Mexico is an indication of the romantic spirit in which all the Spanish conquest was undertaken. Those were the days in which men dreamed of the mystic city of Quivira, where there were mountains of gold and islands of pearls, and where the inhabitants dined from plates of solid gold and silver,

where there was to be found everything most wonderful and most splendid. But this was the mind of the age; and if Ponce de Leon searched for the fountain of perpetual youth, it was because he really believed that such a fountain existed. There was another great idea which haunted the imagination of the navigators of the world for one hundred and fifty years; it was the belief that somewhere there lay a short northwestern passage from Europe to Asia, particularly to the Indies, and much of the discovery of the new world was due to the endeavor to find this passage. These were the motives which impelled the Spaniards ever further towards the northwest, into the Province of Sonora, into Baja California, and along the banks of the Colorado and Gila Rivers.

Meanwhile the British navigators were following close in the path of discovery of the Spaniards and were soon making discoveries of their own. Thus Captain Drake, afterwards Sir Francis Drake, in 1579, sailed into the Pacific and northward along the shores of California until he cast anchor in Drake's Bay, some thirty miles north of the Bay of San Francisco. Neither he nor any of his followers for nearly two hundred years saw the Bay of San Francisco as this name is applied today. But in 1595 Rodriguez Cermenho, sailing from Panama in the *San Augustin,* found his way into the same bay, which he named the Bay of San Francisco. So that Drake's Bay and the Bay of San Francisco were one and the same until the time of Portola. Both Drake and Cermenho explored the country for some little distance back from their landing place, but the mountains that lay between them and our

Bay of San Francisco veiled from them the view of the most magnificent harbor on the American coast.

The next important name in the discovery of California is that of Sebastian Viscaino, who, in 1602 and 1603, discovered the sites of San Diego and Monterey. He was a man of immense energy and he underwent perils and hardships which would have turned back any seaman of less heroic mould. He made the first settlements in Baja California. From 1697 onwards the missionaries of the Jesuit order governed Baja California, establishing settlements at several points in the peninsula. But it was a land without resources; and the methods of the Jesuits with the Indians were provocative of constant trouble. Beyond the fact that the occupation of Baja California opened the way for new explorations to proceed into Alta California, the settlement of the peninsula has little ultimate significance. In any case the rule of the Jesuit order came to an end in 1768, when its priests were expelled from Mexico and their work was transferred to the order of St. Francis of Assisi. One consequence of the Jesuit occupation in our own time has been the Pious Fund which originated in the gifts of various private persons to a Jesuit treasury in Mexico City for the benefit of the Californian Missions. After a varied history of litigation and diplomatic entanglements this fund remains till today a charge of some forty-three thousand dollars a year to be paid by the Mexican government to the Catholic Archbishop of California for Mission work.

But even down to the time of the transference of the Mission authority from the Jesuits to the Franciscans, San Francisco was still unknown. There is

in existence a map of Cabrera Bueno, published in 1734, which gives a fairly accurate outline of California except that the Bay of San Francisco does not appear. But the time of discovery came in 1769, when Portola and his men were sent in the *San Carlos* and the *San Antonio* for a more accurate survey of the upper coast. He had a long and trying voyage, the details of which have no special bearing upon the present history. The honor of being the first to view the Golden Gate doubtless belongs to one of Portola's subordinates, a certain Sergeant Ortega, commanding the vanguard of the scouts who reached it on November 1, 1769. Later he explored the eastern shore of the bay and probably entered the Alameda creek, but the discovery was made with no enthusiasm. The crew of the *San Antonio* was almost entirely out of provisions, and many of them were sick of the scurvy. He tells us that he did not linger there "nor see anything worthy of description save only a labyrinth of bay and channels which inundate the territory." The site of the present City of San Francisco appeared simply as a waste of sand dunes, with a white cliff upon the northern side. This discovery, however, was destined to have early consequences in the history of Spanish settlement.

It is now time to turn to one of the greatest names in the history of the Spanish Period of our State, that of Junipero Serra, who, in the spring of 1766, when he was already in his fifty-fifth year, was appointed president of the Missions. He was a man of great ability, of indomitable energy and of profound piety.

At this point it is necessary in our narrative to

turn again for a little time to Mexico City and take up the account of the strong, energetic viceroy of New Spain who came into office in 1771. Antonio Bucareli was a man of impeccable honor and great breadth of vision, both of which qualities were none too common among the Spanish bureaucrats of the period. He was able to see the realities of the situation and to make his plans to correspond. He it was who procured a new instrument, a *reglamento,* for the government of the Californias, whereby the method of the administration of Alta California was determined for the remainder of the duration of Spanish rule; and it was he who commissioned Captain Juan Bautista de Anza to open a land route from Mexico into the new province. This route was explored and charted in 1774. Both of these acts had permanent significance for the new province. A new stability was now given to the Spanish administration, so that the explorers of other nationalities, particularly the British, as represented by the Hudson Bay Company, were deterred from encroaching upon the sphere of influence of the Spanish State, and thus this territory was preserved intact against the time of the advent of the Americans. Then the opening of the land route by Anza permitted the sending of a large body of colonists and considerable herds of domestic animals, amounting in all to more than a thousand head, into the new province, which would have been impossible under the conditions of travel on the sea. Considering the hardships of the route, which lay partly through desert and partly through the snow of the mountains, upon which subsequently scores of American frontiersmen lost their lives, it was remarkable that Anza conducted his

expedition of 1775 with such success. Starting from Mexico with two hundred and forty people, he arrived in Alta California with two hundred and forty-four. Eight babies were born while the party was in transit. One mother lost her life in childbirth and three others died of fatigue and exposure. But the descendants of these people were the chief element of the population of Spanish California, and their cattle were the progenitors of the later herds. They traveled out of Mexico by the valley of the Santa Cruz river, down the Gila River to its junction with the Colorado, across the Colorado desert, and over the San Jacinto mountains to San Diego. Among those who accompanied Anza on this expedition was Lieutenant Moraga, who later, in 1776, founded the colony and the Mission of San Francisco de Asis.

Meanwhile, on August 5, 1775, the Bay of San Francisco was thoroughly explored by Juan Manuel de Ayala, who was voyaging under instructions of Bucareli. Hitherto it had been known as "the Estuary." From this time forward it was known by its present name, which had been the earlier designation of the body of water we now call Drake's Bay and which was now transferred to the newly discovered harbor. Ayala and his assistant, Canizares, have given us the first account of the actual entrance through the Golden Gate and the first description of the bay itself. His impressions contrast oddly with those of Portola recorded six years previously. He says of it that it was

> the best he had seen in those seas from Cape Horn north, . . . not one port, but many, with a single entrance. . . . The said bay is a good port, not only because of the fine pro-

portions which it offers to the sight, but also because there is no scarcity of good water, wood and stone for ballast. Its climate, though cold, is entirely healthful, and is free from the annoying daily fogs experienced at Monterey. To all these advantages must be added the best of all, which is that the heathen Indians of the port are so faithful in their friendship and so docile in their disposition that I was greatly pleased to receive them on board.[1]

Such is in outline the story of the exploration of Alta California in the Spanish Period. We must now briefly turn our attention to the Missions planted by the Padres, through which the government hoped to govern, and the Missionaries hoped to Christianize, and both hoped to civilize, the Indian population of the province. There were altogether twenty-one of these Missions, as follows: San Diego de Aycala was founded by Junipero Serra in 1769. It was erected at a short distance from San Diego Bay, on the banks of the river whose waters in some seasons disappeared beneath the sand. It was the parent Mission of them all, and its adobe ruins and olive trees are still seen as a memorial of the first white settlement in Alta California. Under the presidency of Serra, between 1769 and his death in 1784, nine missions were established. Next in order after the San Diego Mission was that of San Carlos de Borromeo, sometimes called Carmelo, near Monterey. San Gabriel Archangel, near Los Angeles, followed in 1771, and in three or four years became the most prosperous of all the Missions. Then came San Antonio de Padua, in 1771; San Luis Obispo de Tolosa, in 1772; San Juan Capistrano, in 1776, which was designed by Serra to afford a needed

[1] Quoted from Chapman: A History of California—The Spanish Period, p. 280.

halting-place between San Gabriel and San Diego; San Francisco de Asis Dolores, in 1776; Santa Clara, in 1777; San Buenaventura, in 1782.

The name of Serra is doubtless the one of all the names of Spanish pioneers best known to Californians. Serra was fortunate in having a very readable biographer in the person of his lifelong friend and fellow worker, Francisco Palou. Serra's successor in the presidency of the province was not so fortunate, and consequently is not so well known to us. But it has seemed to modern historians who have investigated the period that Fermin Francisco de Lasuen was not unworthy to stand in this great succession. The Presidio of Santa Barbara had been established in 1782 but was still without a Mission until Lasuen, in 1786, in his sixty-sixth year, founded it himself. One year later he dedicated La Purisima Concepcion, thus completing the series of Missions along the Santa Barbara channel. Santa Cruz and Soledad followed in 1791. His power remained in advanced age; for in 1797, when he was seventy-seven years old, he founded in one year the following four Missions: San Jose, San Juan Bautista, San Miguel al Gloriosismo Principe Archangel, and San Fernando Rey, near Los Angeles. The following year he founded San Luis Rey.

Four Missions were undertaken later: Santa Ynez Virgen e Martyr, in 1804; San Rafael, in 1817; and San Francisco Solano de Sonoma, in 1823. The attempt to found a Mission at Santa Rosa, in 1827, ended in failure.

Such were the Missions established by Spanish pioneers before the American people, with the Protestant churches, entered the land. They have

been variously evaluated. Some writers have described their founders as saints and heroes, who combined in themselves all virtues, powers and graces. Others have represented them as being mere slave drivers, who employed a low cunning in exploiting the Indians and who were quite unworthy of the name of Christian. It is very certain that no extreme estimate is a true one. On the whole the Padres would seem to have been very human, and their defects to have been largely those of the system of which they were a part. The earlier comers, clerical, military and civilian, were of a larger, finer, mould than those who came later. During the years of the decline of Spanish strength, which were the years of the first half of the nineteenth century, a certain incapacity, sometimes listless, sometimes care-free, seems to have settled down on the entire community. No new enterprises were undertaken, and the officials were generally corrupt. The days of Anza, Serra and Moraga, with their capacity for struggle, were departed.

It may be well for us with a view to the subsequent history of our own church to attempt a summary of the work of the Missions in the Spanish period.

The total white population in the Spanish era has been estimated as follows:

| | |
|---|---|
| 1780 | 600 |
| 1790 | 970 |
| 1800 | 1200 |
| 1810 | 2130 |
| 1820 | 3270 |

But in reference to these figures it is to be remarked that the people of pure white blood were com-

paratively few in number and these were generally the officers and the missionaries. The soldiers for the most part were mestizos, a mixture of white and Indian blood. Some of the Californians were ex-convicts who were sent into the province in expiation of their crimes, and were not permitted to leave.

The Indian population was immensely greater at all times. It has been estimated as high as one hundred and thirty-five thousand, some seventy thousand of whom lived within range of the influence of the Missions. The converts of the Missions from among the Indians numbered twenty thousand three hundred and fifty-five in the year 1806. In 1824 they were said to number twenty-one thousand and sixty-six. The method of their conversion was often a very simple one. It consisted in gifts of food and clothing by the Padres to the Indians, together with the promise of protection. No Indian was obliged to become converted, but having once accepted Christianity he was forbidden to leave the Mission. There were of course considerable numbers of runaway Indians who returned at times to the wild tribes, but there were also many Indians who were entirely happy in their serfdom, and who could not be induced to leave. These Indians did all the work of agriculture which was done about the Mission and in Lasuen's time they were taught stock raising and household work. They were also instructed in certain simple manufactures. They made coarse blankets and wove cloth out of which they clothed themselves; they learned to tan hides and to make shoes and saddles; they even made soap and pottery. They operated the flour mills which were conducted by the Mission. But in all this activity they were

allowed no part in the direction of their work. Everything was planned for them. It is a pathetic fact that with the passing of the use of the Mission buildings the religious work of the Missions has practically disappeared. Today it is impossible to find any traces of religious influence exercised by the Padres among the Indians of the State of California.

Apart from the Padres there is another dark chapter of Spanish history, for there were times when the governors deliberately plied the Indians with whiskey in order that they might be maddened and incited to kill one another. They evidently believed that the country would more easily be governed with the Indians dead than if they were alive.

On the other hand there were times when the Indians were a menace to the white settlers, and this not always by reason of unkindness received at the hands of the whites. One of the most terrific chapters of the history of the Spanish period was the Yuma massacre in 1781, when a company of some forty families of immigrants from Sonora, bound for Alta California, were slain by the Yuma Indians on the bank of the Gila river. Indirectly this massacre had a most important affect upon the course of Californian history, for it put a stop, for the time being, to the use of the overland route which Anza had discovered in 1774, and more or less cut off California from the active life of the State of Mexico. It was thus preserved with a comparatively small population until the time of the coming of the American frontiersman, of whom we shall read in the following chapter.

## Chapter II

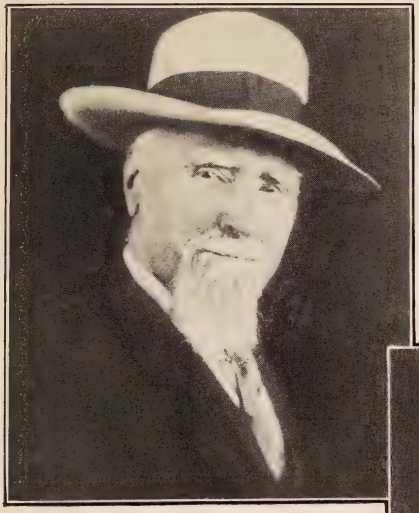
# AMERICAN BEGINNINGS IN CALIFORNIA

ON February 2, 1848, there was signed the treaty of Guadalupe Hidalgo, by which the State of California passed permanently from the ownership of Mexico into the possession of the United States. Thus ended the period of Spanish and Mexican rule. The causes which led to this event lay deep in the history of the Pacific Coast and were the necessary outcome of forces that had been working in the past. To the Americans of the day the acquisition of California was manifestly as inevitable as the progress of the sun. We must here trace in outline some of the causes which culminated in this change of sovereignty.

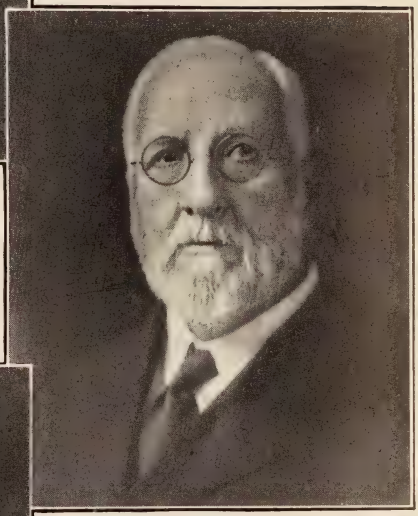
American sailors had been voyaging for a century and a half between New England and Pacific Coast ports. Here they found a most profitable commerce in furs purchased in America and sold again upon the coast of China. Out of this traffic a triangular commerce of extensive proportions was soon developed. Seal skins were especially the object of the search of these New England traders. Many of their cargoes were exceedingly valuable. It is said that the Farallone Islands themselves produced over one hundred and fifty thousand skins between 1809

and 1812. Then later, with the decline in the supply of seals, the skin of the sea otter became a more important article of commerce. By the year 1820 the number of these animals had been so diminished that the business of searching for their skins had ceased to be profitable.

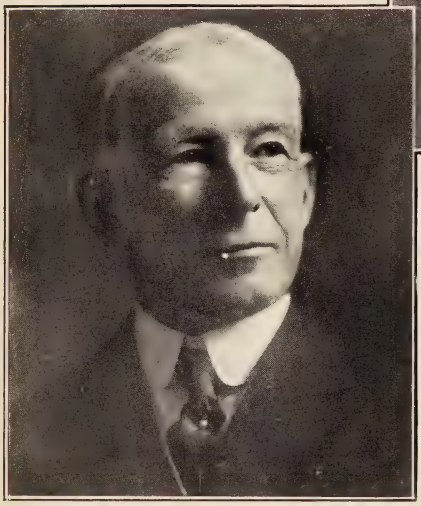
From this time onward the traffic in hides increased in importance. The original herds which had been driven by Anza and other Spanish pioneers into Alta California had now multiplied enormously, so that all the hillsides from San Diego northward as far as Spanish settlement extended were covered with wild cattle. Many of the ships which now sailed around the Horn returned with cargoes composed exclusively of tallow and hides. The classic sea story of this period is Richard Henry Dana's "Two Years Before the Mast," in which he recounts his experiences upon the California coast. The two ships with which he was connected gathered their cargoes of hides at Monterey, Santa Barbara, and especially San Pedro and San Diego. Dana describes California and its inhabitants. The resident of Los Angeles of the present time can scarcely picture to himself the roughness of the landing at San Pedro or the inhospitality of the desert of Los Angeles, as it was when Dana saw it. But he also speaks of the wonderful beauty of the land, of its waters filled with fish and its plains covered with thousands of head of cattle, of its climate unsurpassed in any region of the world, of its healthfulness, its freedom from epidemics such as are to be encountered in many ports, of its soil that is so fertile as to yield a return of seventy and eighty fold. Such was California as seen by a representive intelligent American in the year 1840. Dana



Captain Robert Dollar



Mr. Arthur W. Foster



Mr. C. C. Stevenson, Jr.

A PAGE OF PRESBYTERIAN WORTHIES

also speaks of the inefficiency of the population, who were quite content to allow nature to provide for them in her ample way with the minimum of exertion upon their own part. The Missions too had declined in grace and influence. For instance, the only priest who was now resident at the Mission Dolores was a mestizo, whose learning was of the slightest.

From the land side also the American pioneers were pushing over the Sierra and settling within the state. The Spanish settlements never gained any strength except along the sea coast. The interior valleys were still left entirely to the Indians and to the American white settlers who wandered into them and took possession of the land. Several of these expeditions have become famous. The career of Daniel Boone, related in many forms, has become almost an epic. He was a man who wanted room, breathing space, and found himself crowded when a Yankee settled down within a hundred miles of him. Conspicuous among the early pioneers was John Bidwell who, with a company of more than sixty men, started from Missouri across the trackless wilderness, in order to find a livelihood and happiness in California. He has been called the "Prince of California Pioneers." He was also a prince of Presbyterian elders and a stalwart leader in moral reform during the wildest and most undisciplined days of the beginnings of the state. It lies beside our purpose to recount the stories of the hardships experienced by the various parties of pioneers who made their way across Utah and Nevada and over the Sierra mountains into the state. They came at first on horseback and on foot and, later, when the

trails had been well worn, by prairie-schooner. Some of them experienced hardships which are well-nigh unbelievable. Some parties, of which the Donner party is a most conspicuous instance, terminated in death for many of their members.

The best known of the American settlements was that founded by John Sutter on a tract lying along the Sacramento river about two miles from its junction with the American. This community and another American colony at Sonoma were chiefly responsible for the first American revolt against the Mexican government.

The steady increase of American settlement necessarily caused a constant shifting of the political balance in the province. The lines of communication between the Pacific Coast and the United States were being strengthened year by year, while those between California and Mexico were growing weaker. Not one but many routes led from the east into the newly explored land of promise. There was the sea route already described; and many were the runaway seamen who deserted their ships and were added to the American population of the country. There was the old land route opened by Anza; and there were new routes through newly discovered mountain passes, through the defiles of the San Bernardino mountains, by the Tejon Pass, by the Walker Pass, which Fremont used in 1844, and down the Kern Canyon which the same intrepid explorer followed in 1845, by way of Truckee and in through the Immigrant Gap, the Feather River, and by several trails leading southward out of the regions of the Klamath Lake and the Rogue River. California was now open to all points of the com-

pass, and the new life and energy which were flooding through the widening channels were almost wholly American.

Moreover, a change had come over the attitude of the Spanish-speaking population in Alta California, as we must here explain. In October, 1821, Mexico had declared her independence of Spain, and for sixty years thereafter her history was one of almost continuous civil warfare, chiefly between the privileged classes, as represented by church and army, and the mass of the population. This was varied by war with the United States. The central government in Mexico City, if such indeed it could be called, was able to give but scant attention to the distant province of California, for which it had but little use except as an asylum for discredited revolutionaries, or as a haven of reward for ex-politicians, who having served their turn had now to be disposed of. The Californians felt no gratitude to Mexico for these benefits, and were generally ready to revolt upon trifling provocation. But they were upon the whole an indolent people, happy in the sunshine, indifferent as to who might govern them provided only that they did not suffer hunger or lose their pastime of cock-fighting. And yet, if they felt themselves wronged or thwarted upon an occasion, their passionate spirit was liable to flash forth furiously into anger which was more likely to express itself in eloquent denunciation than in battle involving personal danger.

The upper class had a finer sense of honor, and if they too shared in the national care-free disposition, they were also hospitable and courtly of manner. On the whole the American newcomers

were cordially received by the Spanish-speaking Californians. Thus it was in the nature of things that a break with Mexico would almost inevitably come, and that this break would issue in the incorporation of California in the American Union.

Small revolts against Mexico were not infrequent. That led by Alvarado and Castro, in 1836, was serious, though bloodless. Its results were the making of the Lone Star Flag, and vague proposals on the part of some of the American participants to emulate the recent exploits of General Sam Houston in Texas. A more serious consequence was the consciousness, now made clear, that Mexico would be unable to check anything that California might desire to do. Another revolt, still more serious, occurred in 1844, and would have been successful if some of the settlers, feeling that the time was not yet ripe, had not opposed it.

But in 1845 Polk became President of the United States, and his policy included the annexation of California. We cannot go into the details of the struggles of those confused years, we can merely record the two events which spell the destiny of our state. They were the Bear Flag revolt in 1846, and the Mexican War which began the same year. In reference to the former event it looked at first as if American control over the territory would be established without the loss of a life. Some of the finest representatives of the old Spanish regime, such as General Mariano de Vallejo, accepted the new order with something more than willingness. And on July 7 Commander John L. Sloat raised the American flag over the Presidio of Monterey, fired a salute and declared California to be American

territory. Within a week the flag covered the whole of northern California.

But an uprising in Los Angeles, projected and participated in by the most lawless elements of the native population, became the cause of a good deal of bloodshed in the months of September and October before it was finally quelled. On January 13, 1847, Fremont, for the American expeditionary force, and Andreas Pico, for the opposing Californians, put their names to the Cahuenga capitulation, and thus terminated the American war so far as California was concerned. This chapter of destiny was written. California, which had been a land of unexplored and undeveloped resources, largely desert, of sleeping pueblos around which congregated the unkempt mestizos, now was to become a land of American freedom and energy, with gold mines, laws, vineyards, orange groves and oil wells, with immense cities and tall steel towers that met the sky, with schools and universities, and with great Protestant churches proclaiming the redemptive grace of the sacrifice of the Son of God. Something more than a year later, on February 2, 1848, there was signed the treaty of Guadalupe Hidalgo, by which California was formally ceded by Mexico to the United States of America.

Meanwhile there was made the great discovery which was destined to change the whole face of the new territory. In the tail-race of Sutter's Sawmill, near Placeville, a man by the name of James W. Marshall, an employee of John A. Sutter, discovered some particles of gold; thus simultaneously with the news of the transfer of sovereignty over California came the announcement

of the discovery of this new wealth within her borders. If the discovery had come at an earlier date, it would probably have turned the current of history; because the Spaniards were ardent miners and seekers after gold, and they would so have filled the land with settlers of their own blood that it might have taken on a permanently Spanish character. For the historian who believes in God the postponement of this discovery cannot appear less than a decree of Providence. Before the end of the year the news was proclaimed throughout the world and men of all nations, young, adventurous and undisciplined, some of them with a shady past behind them, hastened to claim their share in the amazing new wealth. Most of the Americans already resident in the state started in hundreds for the scene of the diggings as soon as they learned of the discovery. Carpenter, baker, mason, farmer, bartender, dropped his accustomed occupation, and turned miner. The ships in the harbor of San Francisco were deserted by the seamen who forfeited their wages. Later there were three hundred and fifty of these ships lying together in the harbor at one time. Many of them were crazy old craft, scarcely seaworthy, formerly retired to some coast duty, but now hastily pressed into service again as ocean carriers. Many never returned to the harbors whence they had sailed, but were hauled up in the marshes as close to the firm ground as possible and transformed into lodging-houses and restaurants. Some of these ships were used as warehouses; one famous vessel, the Euphemia, was made the city prison. Many of these vessels which were never moved from the mud flats in which they were imbedded upon their arrival

in the bay, became water-logged and were allowed to remain as filling material when afterwards the waterfront was built up and extended to its present dimensions. Even today when excavating for new buildings on the filled land west of the Ferry Building the excavators will come across the timbers of old vessels stranded there in the first years of the life of the city.

In the pursuit of gold, the printer left his press and San Francisco was for a time without a newspaper. Even the doctor left his practice to join the diggers. The kitchen utensils were turned into mining pans and the iron implements into crowbars, pickaxes and spades.[1]

There was a young Frenchman by the name of Ernest de Massey who arrived with the gold rush and whose journal has been recently published by the California Historical Society. He has given us a clear picture of the social and business conditions of his time. We will probably get a more vivid conception of the situation if we quote from Massey's journal of the date, Tuesday, December 14, 1849, when he was entering San Francisco Bay. "Little by little the bay opened before us and, across the forest of masts, we caught a glimpse of the village with the emigrants' camps pitched on the sloping hillsides which overlook the bay, ocean, inlet, and peninsula on which San Francisco rises. Two years ago this site was almost a wilderness, now it is crowded with wooden and sheet-iron houses of every kind, shape, and description, and with tents of every color forming an amphitheatre. These house a

[1] Cleland: A History of California—The American Period, p. 228.

population of adventurers, vagabonds, bankrupts, refugees from justice, merchants, deserting sailors, and gamblers who have no home or country. Interspersed among them are some honest men, workmen, and speculators, who have come here from all over the world. This is what we see about two kilometers ahead of us—a great city in the making. Around us ride three hundred ships or more which have arrived or are just arriving. After unloading cargo, being unable to procure freight or sailors, they are forced to lie here idle through the winter season." Later on he tells us about the cost of habitation in the city. "A house, or rather a wooden shack in a good district, so I am told, rents for thirty-five hundred dollars a year. Eggs are worth two dollars; bread is sixty cents for a loaf weighing fourteen ounces. Meat, the most reasonable commodity, as animals are plentiful in this country, brings from eighteen to twenty-five cents a pound."

Naturally, in this place, where, without any of the ordinary public utilities or conveniences of life, the population of a city was suddenly deposited in the mud and sand of an unsurveyed and marshy waterfront, there was little opportunity to do anything in the way of planning the city. The center was known as "Happy Valley," and was in a square which approximates the area now enclosed by First, Market, Second and Mission Streets. Here were the stores and warehouses. The dwellings straggled out over the hills in all directions, put down helter-skelter in the hollows or among the bushes. Rincon Hill early became the most desirable residential district. But during the rainy season the mud and water were such as to render practically impassable the lower lying

streets of the city. It is said that pack animals sometimes completely disappeared and were drowned in the slough of Montgomery Street.

The population too was most cosmopolitan. A large part of the inhabitants of the Hawaiian Islands seem to have come over to California with the rush. There were thousands of Chinese, who did most of the manual labor. Some of the Mexicans engaged in mining, some worked at trades, and more of them were simply gamblers. The fashions of dress included every costume hitherto known or unknown.

For the first three years, beginning with 1849, there were few women and consequently few families and few homes in San Francisco. Men who had been born and reared in conditions of culture and refinement in New England or in the old world, lived here as they had never lived before, in tents and filthy shanties, where sometimes two or three score would sleep together in a single room in narrow berths nailed to the weather boards, or on the floor, or on trunks or boxes. In consequence business men spent as much of their time as possible in their places of business, and when away from duty lived in the cafés which sprang up on every side, and became a notable feature in the subsequent life of the city. They had as cooks Chinese, Mexicans, Kanakas, Malayans and Moors, who advertised boisterously the native cooking of their respective countries. There were chefs of almost every European country, especially French and British.

Side by side with most of these cafés were the gambling places which kept open day and night, and where the patrons would drink, gamble, or even sleep on the couches, as they felt like doing. Some-

times they were robbed while they slept. There were many *cafés chantants,* where an orchestra, often of primitive instruments, though sometimes of the highest professional merit, and singers, were employed. We quote the contemporary eye-witness of young Massey: "The standing population of San Francisco is computed at approximately fifty thousand. This number is doubled if all the floating population living in tents, ships and even in all-night gambling houses is added. Croupiers even offer to their patrons, free of charge, anything they like in the way of food and drinks. This is done with an ulterior motive—and the trick is usually successful. Such a place is rented to a proprietor at the customary rate of thirty thousand or forty thousand dollars a year, who in turn sublets all the room he can dispose of at so much an hour. This new tenant, in accordance with his receipts and capital, establishes roulette, monte, thirty-and-forty, baccarat, and so forth, paying in proportion to the amount of space he uses from fifty to one hundred dollars an evening, and acting as banker if he chooses. However, he must have at least twenty or thirty thousand dollars before even attempting to run a bank.

"The more piles of gold there are in evidence the more the passion for play is excited. With this end in mind a group of capitalists often form a company and pool their capital, some of their members acting as decoys to the inexperienced, others keeping an eye on the players who are apt to be numerous. It is a game where trickery and treachery are constantly pitted against inexperience and the gambling fever which seems inbred in human nature. This is how cliques assumed to be civilized make colossal fortunes

and gain the whip hand. Though immoral and reprehensible, yet such is the case."

In this connection it is worthy of note that sometimes some of the earliest Protestant ministers on the Pacific Coast were thought to be gamblers, because they were decently attired. It would seem as though the gamblers were the most respectably dressed men in the community.

Against such a background of Spanish Missions, Mexican settlements, American adventurers and tumultuous gold seekers must our picture of later Presbyterian evangelization be painted.

## Chapter III

# HOW OUR HISTORY IS DIVIDED

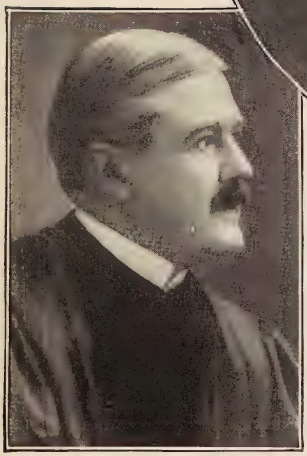
THE history of the Presbyterian Church in California may be divided into three periods, namely, 1848 to 1870, which we may call the Pioneering Period; 1871 to 1902, which we may call the Period of Expansion; and 1902 to 1927, which we may call the Period of Organization. These terms do not indeed precisely cover the characteristics of the several periods, for organization there was in the earliest period, and pioneering there is still to-day; but they are probably as satisfactory as any others we could choose.

The Pioneering Period extends from the arrival of the first Presbyterian minister within the limits of the Synod to the Re-union Assembly of 1870. Practically all the churches established throughout this period were assisted by money contributed in the east. Owing to the fact that the gold rush concentrated the attention of the world on the northern half of the State, the influence of the new population was generally confined to Northern California. The churches of Southern California are few and weak during this period. On the other hand many of the towns of the northern portion which grew to large proportions in a few months ultimately ceased to exist, as did Columbia, or were reduced to small limits, as was Big Oak Flat. Thus more than seventy

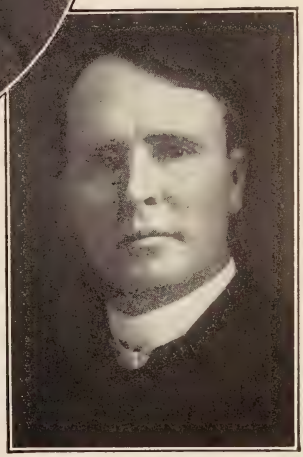
Joseph A. Stevenson, D.D.

Gustav A. Briegleb, D.D.

Hugh K. Walker, D.D., LL.D.



Edwin F. Hallenbeck, D.D.



William A. Hunter, D.D.

A PAGE OF MODERATORS

churches which were established in more or less promising fields ceased to exist, and other churches which were among the earliest to be founded, while they have not gone out of existence, have continued in a struggling condition or have grown weaker than they were in their inception. This is true also of the educational institutions founded by the pioneer church. There were no public high schools before 1870, and the church supplied academies which afterward disappeared. One of the early colleges established by the church later was reorganized into the University of California. The second period is that of expansion, especially in the southern part of the state. The gold rush ended, the settlers of the state discovered that there was better gold in the fields of waving wheat or in the radiant orange groves which later filled the valleys and clambered up the hillsides. New settlement, made now, became of a much more permanent character. Its basis was the farm, the vineyard and the orchard. It contained the elements of an ordered life, as the early settlement did not. This settlement was of a kind much more favorable to the establishment and growth of churches than was that of the first influx of adventurers.

The same year that saw the final vote of the Presbyterian church on Re-union saw also the last spikes driven—gold and silver spikes—in the railway line which connected California with the Atlantic seaboard. And during the succeeding fifteen years railway construction was rapidly pushed into every part of the state, linking up California, north and south, the valleys and the seaboard, and, finally, California with Oregon. The products of California now begin to flow steadily in an ever increasing

stream into the eastern markets and the markets of the world. Her isolation was ended. The wives and families of the settlers now came with them into the new West. Grammar schools multiplied and high schools were erected in all important centers. The University of California got effectively under way, and later Stanford University was founded. The population of the state aimed at not merely attaining a living, but at living well and finely. There was still a good deal of crudity and rawness in the new towns and villages, but the aspiration after a higher life was increasingly asserting its right and finding its way to achievement.

Moreover, the Presbyterian Church had now a new unity and, consequently, a new spiritual vision and a new consciousness of strength in attacking the problems of the expanding community. It is significant that almost all of the churches founded in this period survived, and many of them came to commanding strength. Until quite recently it has been generally true, and in a few districts of the state it is still true, that the towns and cities established by the earliest American settlement were much more difficult places in which to achieve results in religious work than those in which the church and the community came into being in our second period.

The third period, extending from 1902 onwards, we have called that of organization. The number of new churches now enrolled is small in comparison with the increase of population, chiefly because the existing towns were already supplied with churches. But it has been the period of the greatest growth in membership, in financial strength and in power of effectiveness, of the previously existing churches. Of

course many new churches have come into being, and several of them, planted in new centers of population, have sprung at once into splendid strength and leadership. This is the period too in which there is made a deliberate effort to undertake the whole problem of ministering to the entire community. Religious work is now far more complex than in the early days, and requires a more complex organization. Various churchs in highly specialized groups of our population have had to take on a specialized task. And whereas formerly the only method employed in salvaging the wrecks of society was the evangelistic, or revival, meeting, today the methods are manifold, and a great church has a staff of highly specialized workers engaged in religious education, relief work, pastoral visitation, and distribution of literature. A church that is famous for its evangelical fervor may even have on its staff a cook whose whole time is spent in preparing the meals for the various clubs and committees who dine at stated intervals within its precincts. Besides this there is today, above the level of the organization of the individual congregation, the general work, under the control of the Presbytery, or the Synod, of Mission superintendence, church extension and Christian education.

Such in outline are the three periods of the life of our beloved church within our Synod. These we will now study in detail.

## Chapter IV

## THE PIONEERS OF FORTY-NINE

TO the Reverend Timothy Dwight Hunt, D.D., belongs the honor of being the first Presbyterian minister to engage in Christian work in California. In 1848 he was pastor of the American Church in Honolulu. He was a member of the Presbytery of Genesee, of the New School, and had gone to the Hawaiian Islands in 1844 as a missionary of the American Board of Commissioners of Foreign Missions. Here, in 1848, he had been invited by the Americans resident in Honolulu to build up a church among them. But when the news of the discovery of gold in California reached the Islands every foreigner who could get away started for the new territory. Mr. Hunt's congregation being thus naturally dissolved, he "obtained a leave of absence for three months with the privilege of continued absence or return, as Providence should indicate," and set out with the rest of Honolulu for San Francisco, where he arrived on October 29, 1848. There was some question as to whether the recklessly wicked population would tolerate the presence of a Protestant minister. Only one passion possessed the soul of the place, the passion for gold, which, whether gratified or ungratified, became the root of all evil. But he tells us himself that the very wickedness of the town at the time of his arrival had provoked a

reaction which made even some of the godless ones long for the presence of a minister. Supported by the better elements, in December, 1848, he became chaplain at large to the town, at the same time binding himself not to organize a church which would belong to any one denomination for the space of a year. It was this promise on the part of Mr. Hunt, given in the sincere conviction that thus he could best unite the diverse religious elements of the town, which made it impossible for him to organize the first Presbyterian church in the State, and which ultimately resulted in his organizing the First Congregational Church of San Francisco, of which he became the first pastor. His first services were held morning and evening in the school house on Portsmouth Square, the only school house of the city, close to the present Hall of Justice. This arrangement continued through into the following year.

Meanwhile other Presbyterian ministers were on their way.

There were three Old School ministers who later were organized into the Old School Presbytery of California and who were long known as the three W's. These were the Reverend Sylvester Woodbridge, the Reverend Albert Williams and the Reverned James Woods. They were all strong, effective men, able to express themselves with cogency and conviction.

Of these, Dr. Woodbridge was the first to arrive, landing in February, 1849. He was a staunch Presbyterian, of Covenanter build, slow in coming to a conclusion but immovable as a mountain when he believed that his position was right. If his grandfather had been a minister instead of being a physi-

cian he would have been of the eighth generation in the ministry. He was thirty-six years of age, tall of stature, splendid in physical strength, and possessing both imagination and logic. It will be interesting to some people to hear that in the winter of 1848–9 there were two opinions in California regarding the location of the city of future greatness, and a good many people, moved by the real estate propaganda of General Mariano G. Vallejo, thought that Benicia would be the metropolis rather than San Francisco. It was only twenty miles from the Golden Gate, and on the main land, having direct access to the inland valleys and to the foothills where the claims were being located, whereas San Francisco's only outlet by land was to the south. Moreover, Benicia was immediately surrounded by fertile country, while San Francisco was chiefly a collection of sand lots. Thus, early in 1849, a good many ships went sailing past the sand dunes and cliffs of Yerba Buena, with its marshy water front, to the fine, clear anchorage of the harbor of Benicia. And there were San Francisco capitalists who sold out their holdings and moved to Benicia, convinced that there lay the future city. Dr. Woods tells us of one gentleman of his acquaintance, Chauncey Wetmore by name, who, in 1847, bought two blocks on Montgomery Street for twenty-seven dollars each, sold them in 1848 for four hundred dollars each, and moved to Benicia. Two years later the same two blocks were worth two hundred thousand dollars. The capitalists who transferred their interests to Benicia persuaded Dr. Woodbridge to accompany them, promising him land for a college and many other advantages. On April 15, 1849, he organized the Presbyterian Church in

Benicia, the first church of our denomination within the State. He organized it in the schoolhouse building. And here he preached on the Lord's day, taught the children on the weekdays, and at night, when the house was empty of the voices which hummed through it in the day, he slept in a sailor's hammock which he swung from the rafters. The vision of the coming greatness of Benicia vanished within a year. But despite all the discouragements of adverse circumstances Dr. Woodbridge stayed at his post for eighteen years. Then he left Benicia to come to San Francisco and undertake the publication of The Occident. Dr. Woodbridge was a man of the temper of the martyrs. His abilities were of the finest, and his labors untiring; but he never became connected with any enterprise destined to permanence. The church in Benicia for which he labored so unselfishly finally ceased to be. The memory of it is preserved in the name of Benicia Presbytery, but there is today no Presbyterian Church in Benicia. The final failure of this early hope can be briefly told. In the minutes of Presbytery of April 10, 1875, there is this report of a special committee on the Benicia Church:

> The house of worship and the lot have been sold. The church has been torn down, and the lot on which it stood with adjacent land has been converted into a public park in the city of Benicia.
>
> The trustees of the church were largely in debt to Dr. Woodbridge, and they assigned the property to him in part payment of their debt. Subsequently he transferred the same to his creditor Dr. Peabody.
>
> Of the membership of this church there are only five now remaining. We recommend that the figures in our Statistical Report be corrected in accordance with the facts.

The report was adopted.

Even the fittings of the church were converted to secular uses. The pews and bell of the church became the property of the St. Augustine Academy, which was under Episcopal control. And The Occident, after a career of more than twenty years, finally ceased to exist. While Dr. Woodbridge was at the height of his powers he declined several openings to go to more promising fields of labor. But he filled his small place with a great spirit, and wielded a personal influence that extended throughout the western church. Other communities were largely indebted to him for his spiritual ministration. The church at Vallejo owes to him primarily its existence.

The second of this W group of pioneers was the Reverend Albert Williams, who had enjoyed a peaceful pastorate of ten years in Clinton, New Jersey, when, on February 1, 1849, he "received a joint commission from the Boards of Education and Missions of the Presbyterian Church, to proceed forthwith to the new field of Christian, as it is also secular, enterprise in Upper California." Such is the mutability of human affairs that four days later, while he was still unable to discern reality from dream, as he tells us, he embarked on the steamship *Crescent City* for Chagres en route for California.

His California pastorate began immediately, on shipboard, as all his traveling companions were headed towards El Dorado. He preached on February 11, the only Sabbath of the Atlantic voyage, and at this time made the acquaintance of several of the men who were afterwards to be his supporters in San Francisco. He spent a month upon the Isthmus while waiting for the steamship *Oregon* to take him

from Panama to his destination, and here he came to know others of his future members. Most of the passengers were traveling in one or another of the mining and trading companies. On April 1 he entered the Golden Gate.

On the evening of the second day after his arrival he met Dr. Woodbridge at the schoolhouse in Benicia and spent two days in conference regarding plans for the immediate future. At the end of the week he returned to San Francisco and received a cordial, fraternal greeting from Mr. Hunt, for whom he peached on the following Sabbath, the 8th, on the southwest corner of the Plaza. Mr. Williams, in his own narrative, expresses his surprise at discovering that at the time of his arrival there was as yet no organized Protestant Church in California.

In some of the journals of early miners there are found references to the presence of evangelical preachers prior to this time, both in the city and in the camps, but some of these preachers were apparently illiterate, and some were without ordination or connection with any ecclesiastical organization. But there were other occasional services held within the limits of the state.[1]

Altogether four Protestant ministers had landed in the city during the month that preceded the coming of Mr. Williams, but when he organized the First Presbyterian Church it was also the first Protestant congregation of any kind to be organized in the city, and the first to continue with an unbroken history from that time until 1927. He tells us that the friendships which had been formed in travel and had been cemented by common hardships, waited

[1] See Appendix I.

only the touch of Providence to bring these elements of Christian life together into an organic union. The personnel of the First Church consisted chiefly of Mr. Williams's companions in travel. The first step taken towards affecting organization was a conference held in the law office of Mr. Frederick Billings in the City Hall building. This is a name that is constantly recurring in the religious and secular history of the city. Mr. Billings, together with Dr. George F. Turner, Mr. W. W. Caldwell and Mr. Williams himself, were the first active movers in the enterprise. Others were soon associated with them, conspicuous among whom was Judge Elihu Woodruff. The supporters of the new church numbered some of the most influential leaders in the commercial, official and professional life of the city. The chief initial difficulty was due to the lack of a suitable place of meeting.

Meanwhile there was no school of any kind in San Francisco. The one formerly existing had been closed owing to the abrupt departure of both teacher and pupils for the mines. Mr. Williams, at the earnest solicitation of some of the citizens, reopened the school, which was now known as "The Institute," and, though heavily burdened in many ways, conducted it for five months until the pressure of his ministerial duties compelled him to relinquish it.

On April 15 he assisted Dr. Woodbridge in the organization of the church in Benicia, and on May 20 he organized the First Church of San Francisco. The original members were as follows: William W. Caldwell, George F. Turner, Frederick Billings, Mrs. Sarah B. Gillespie, Mrs. Margaret A. Geary and Mrs. Ann Hodghton. Mr. William W. Cald-

THE FIRST PRESBYTERIAN CHURCH, SAN FRANCISCO

Rev. William Kirk Guthrie, D.D., Pastor, for twenty-five years

well and Dr. George F. Turner were elected elders; and, subsequently, when the time came to hold property, Mr. B. Simmons, Judge Elihu Woodruff and Mr. Hiram Grimes were elected as the first Board of Trustees. On the list of supporters are some of the best known names of Californian history. Many of the mercantile firms of the city made financial contributions.

During the first two years of the church's life the place of worship shifted frequently. Service was held in the Court Room belonging to the District Assembly, and afterwards in a military tent which was purchased and located on a site belonging to the church on Dupont Street, now Grant Avenue, between Pacific Street and Broadway. This tent was pitched by volunteers, a very respectable group of tent-pitchers, on a Saturday in August, and it sheltered the congregation, now grown strong and confident, until the winter rains drove them to seek a more effectual cover. Then for a short time the congregation worshipped on Sunday afternoons in the shed which housed the First Methodist Church. Soon they moved again to the Superior Court room in the City Hall, one of the finest of the new buildings of the city, and here continued until their own wooden building arrived, planned and sawed and planed and chiselled in the east, and shipped by sailing vessel around Cape Horn. It was the gift of members of the Scotch Church of New York City. There were not many carpenters in San Francisco in those days, nor many mechanics of any trade. All the mechanics had turned miner. The only way of getting a decent church building, or for that matter a decent house, was to have it manufactured in some

other part of the world, shipped in a sailing vessel and knocked together here. The stone of the old Parrot Building, recently demolished, on the northwest corner of California and Montgomery Streets, was quarried in China, fitted there block by block, and finally put together in San Francisco by Chinese coolies.

The new First Church edifice was an object of admiration to all the city. Californian Presbyterians had not yet decided that they preferred Mission and Byzantine styles of architecture to Gothic; and Gothic the new church was, with a porch and a belfry, and "a sweet toned bell." On the ground floor and in the gallery together it would seat seven hundred and fifty people. But even while the structure was in process of erection a violent rain storm laid it in ruins. Nothing daunted, the congregation took hold again, paid the additional costs of construction and opened the church for dedicatory services on January 19, 1851.

But this building too was not destined long to survive. In the first half of 1851 the city was swept by six disastrous fires, at first thought to be accidental, but finally known to be of incendiary origin. The church being relatively remote from the center was not reached until the sixth fire, when it was completely consumed. And the members of the congregation had in many cases lost all that they possessed. It was some time before they were ready again to proceed to build. Then, in eleven days, they erected a rough wooden church and dedicated it in October, 1851.

Before leaving this history of the early home of the First Church, let us look ahead for a period of

seven years to a time subsequent to the departure of Dr. Williams, but when his work was still going strongly forward. On May 13, 1858, a new First Church had just been completed on Stockton Street, a church described by the next day's newspaper as "a substantial brick edifice, stately and ornate." Mr. Frederick Billings, the good lawyer and elder, of whom we have already heard, is now, as chairman of the building committee, making an address at the opening service. There is no better way in which to catch the spirit of the church in those days than by listening to his voice.

Do you not indeed wonder that the little church, originally of six persons, should have persevered through all these wonderful nine years, and been permitted to reach this house, standing where only a bridle path led the way through the bushes that waved to the wind on this very spot in the month of May, 1849.

As my thoughts go back to our small beginnings—and how often do they wander thither—how clearly comes up before me the evening when three gentlemen, with one who afterward became their pastor, met in a little office in an old adobe building, called the City Hotel (famous in early times, but long since in ashes), and resolved upon the organization of this church. And how clearly the bright Sunday afternoon following, when, with three ladies, making six in all, the church was organized. It was in the little school-house, on the upper side of the Plaza, then the only public building in the city. And how vividly do the thronging memories, as I speak to-night, bring up all the wanderings of this church from that hour to the present!

How well do I recollect that school-house, our first place of worship; and the dark and dingy and contracted room on Dupont Street, called a court-room, which next received us; and the garret chamber with naked beams overhead, of an unfinished house on Pacific street, where next we assemblem; and the large oblong tent on Dupont Street, which afterward, during the dry season of 1849, served us well; and

the room of the Custom House, in the zinc building now standing at the corner of Clay Street and the Plaza, to which the inclemency of the weather drove us; and the Superior Court-room, in the so-called Graham House, at the corner of Kearny and Pacific Streets, whither we next migrated; and then to the tasteful church edifice on Stockton Street, sent us by kind friends in the East, of which perhaps we were too proud, and which to our utter anguish, the great fire of June, 1851, swept away; and then the old adobe building standing on the present site of St. Mary's Hospital, whither we fled, stunned by the effects of the fire; and then the old St. Francis on Clay Street, where for awhile we tarried; and then the temporary building erected on the old site—a plain structure, prompted by a sense of the constant peril of fire—from which, through the Chinese Chapel, in which we have worshipped while this house has been progressing, we have found our way hither, where we hope long to dwell!

Eventful scenes were all these stages in the life of our church. Far more so than anyone who did not pass through them will ever be able to realize. For me they make a continuous thread; and though they fail not to bring up many a thought of sadness, they seem to-night to make the silver thread of all these nine years gone.

Thus it was that amid scenes of violence and riot the church, with its spiritual message, held steadily on its way. Nor were there ever wanting in the most uproarious days spiritually-minded men and women who were true to their faith and to their religious responsibilities. From the beginning the church always held in connection with its preaching services a Sabbath School and a week-night prayer meeting. Dr. Williams tells us of an incident at the time of the dedication of the First Methodist Episcopal Church when the Reverend William Taylor announced that the prayer meeting for that church would be held on Friday evening, "that it might not interfere with other prayer meetings."

Dr. Williams suggested to him the advantages of their holding all the prayer meetings on a common evening so as to have the other evenings free for occasional meetings. Mr. Taylor then instantly changed his announcement by stating that it would be held on Wednesday evening "in order that his church might fall in line with the other churches."

Dr. Williams occupied a large place in the early life of the city. He was present at the first meeting of the California Legislature in San Jose, in 1850. He was effective in the organization of several other churches in and about San Francisco. But the strain of this pioneer life told upon his physical strength and in 1854 he found it necessary to resign from his church and seek retirement. He died on April 1, 1883.

The third of our pioneer W's was the Reverend James Woods, D.D., who was appointed Home Missionary to California by the Presbyterian Board of Domestic Missions in November, 1848, and, by direction of the Mission Board entered immediately upon his duties. But prior to his coming to California he visited New Orleans and other southern cities, presenting to the churches the cause of Home Missions and the needs of the new field of California. On May 19, 1849, he sailed from New York on the ship *Alice Tarlton,* rounded Cape Horn, and reached San Francisco early in January, 1850. If the vessel had made progress according to expectation he would have arrived in October, but he experienced the severity of the storms of the Atlantic as well as the wearisomeness of being becalmed in the tropics on the Pacific. He organized the First Presbyterian Church of Stockton on March

17, 1850, and dedicated its first building on May 5. This was the first house of worship built and dedicated as a Presbyterian church in California. Dr. Woods had a wide range of activities, extending from Los Angeles to the upper end of Lake County and out into Nevada. We shall later have occasion to touch upon some of his activities in connection with the history of several of our churches. At this point let it suffice us briefly to mention some of the phases of the work in which he was subsequently engaged. He organized the First Presbyterian Church of Los Angeles in 1855, but this church did not survive. He also organized the Geary Street Presbyterian Church in San Francisco but it was not permanent. He organized the First Church of Santa Rosa in 1856, which continues to the present time. He organized the First Presbyterian Church of Healdsburg in 1858 and later was installed as its pastor. In 1860 and 1861 he was Superintendent of Missions in California for the Synod of the Pacific, traveling over the entire field from Yreka to Los Angeles and organizing several churches. He served, as Stated Supply, the churches in Virginia City and Carson City, Nevada, and that of Tombstone, in Arizona. Up to the year 1880 Dr. Woods had preached at least one sermon in every large town of California and many more sermons outside of this State.

It is characteristic of the man and of many of his associates in this pioneer field that with all his varied service to the church he never received any compensation from the Board of Home Missions except for traveling expenses, from the time when first he came to California.

In his "California Recollections," published in San Francisco in 1878, he gives us some very interesting pictures of the conditions of the church life of his day. He tells us of the meeting of the first Presbytery, which was held in his home in Stockton in the spring of 1850, and the members of which were Drs. Woodbridge and Williams and himself. The Presbytery held its meeting "in the sitting-room," and, he adds, "the sitting-room was the dining-room and the kitchen, or the kitchen and dining-room was the sitting-room, as you might elect. While Presbytery was transacting its business, my wife was preparing dinner for us in the same room; and I was rocking the cradle with my foot while handling Presbytery papers with my hands. The occupant of that cradle was the editor of a daily paper in Petaluma in 1870 and editor of the "Silver World" in Colorado in 1875."

When the Synod of California was organized, Dr. Woods was its first Moderator. He passed to his reward on October 10, 1886, honored to the last by his brethren in the ministry.

In November, 1848, the Reverend Samuel H. Willey was ordained by the Fourth Presbytery of New York, of the New School, and the Reverend John W. Douglas was ordained by the Third Presbytery, and both were immediately commissioned by the American Home Missionary Society, the joint society of Congregational and New School Presbyterian Churches, for work in California. They left New York on December 1, 1848, and arrived in Monterey on February 23, 1849, where Dr. Willey remained for a year and a half. This was then the capital of the Territory. He commenced Presby-

terian service in March, 1849, his associate, the Reverend John W. Douglas, going on to San Jose, where he located. Some time after his arrival he traveled on horseback from Monterey to San Jose, exploring the territory in the interests of Home Missions.

In a letter written by Dr. Willey late in life from his place of retirement in Berkeley he describes his first service held in Monterey in March, 1849.

The first Protestant services by a resident minister were held in the quarters of Governor Bennett Riley and his family, and afterwards in one end of the cuartel. Services were held there regularly. Colton Hall was completed at that time and in a Protestant community services would naturally have been held there; but Chaplain Walter Colton, who was then alcalde, thought it best not to begin there, for the reason that the young folks disliked to have religious worship conducted in a building which they wished to use for amusement. The congregation consisted of Governor Riley and his family, and the families of some of his associates. In numbers, of course, the congregation was very small. There were a few children who were gathered into Sunday School. I think that this was the first Protestant worship in Monterey directed by a Protestant minister. Alcalde Colton did not conduct religious worship in Monterey, but when a warship happened to come into port and was there on Sunday, he went on board and fulfilled his duty as chaplain of the Navy. I learned many years afterwards that the fact that the members of the government attended worship made a great impression on the older members of society in Monterey, inasmuch as the people of the town had only attended early morning worship in the Catholic Church. . . . There were not at that time members of the Presbyterian Church who could be organized into a church, nor were there for many years afterwards. For the rush of population to California was to San Francisco, and the old town of Monterey was stationary. . . . Inasmuch as the Constitutional Convention had designated San Jose as the

THE REV. SAMUEL H. WILLEY, D.D., LL.D.

capital of the new state, and most of the military force formerly located at Monterey had now been removed, very little change took place for several years. I resided there until August, 1850, when I removed to San Francisco.

It will be impossible within the limits of space at our disposal adequately to describe the career of Dr. Willey, as indeed that of many other of our distinguished founders. We may perhaps get the proportions of the man in the statement made by Dr. Benjamin Ide Wheeler, President of the University of California, when, in 1910, he presented Dr. Willey for the Honorary Degree of LL.D. His words are worthy of being quoted in full:

> Samuel Hopkins Willey—founder, prophet, seer, beholder! It has been given to you to see the hilltop of vision transmuted into the mountain of fulfillment, and a dim focused future dissolve upon the screen into a firm, clear present. The prayer you offered when the foundations of this commonwealth were laid has found its largest answer through the institution you established. Your life is a bond between our beginning and our present, between your dream and its embodiment, between your prayer and its answer.
>
> Upon you, the foremost benefactor of California, first citizen of the State, I confer the degree of Doctor of Laws.

Dr. Willey was the founder of Howard Church, the first New School Church in San Francisco. When he came to this city he found tents and cottages in Happy Valley and a few Christian people. On May 19, 1850, he held Sunday School, with half a dozen scholars, in a carpenter's shop, and in the afternoon he preached his first sermon. Four men were found who were ready to unite in organizing a New School Presbyterian Church: Thomas Nevins, Samuel Newton, James Stuart and John D. Mumford. These new members came from Buffalo, New York;

from San Antonio, Texas; from Sidney, New South Wales; and from Richmond, Virginia. This church, like every other Protestant church organized in California, drew its membership from every section of the nation and from many quarters of the earth. On September 15, 1850, the church was organized and called Howard Street Presbyterian Church. Later, when the church was moved to another street, the word "street" was dropped. Mr. Howard gave the lot for the building and both church and street perpetuate the donor's name. John D. Mumford and Samuel Newton were elected ruling elders. From the very outset this church numbered among its members and adherents some of the most influential business and professional men. By the summer of 1851 the number of women in the community was rapidly increasing, and many of these, of warm heart and consecrated life, shared in the work of this pioneer church. Its house of worship was dedicated on June 16, 1851, and on the following Sabbath, at the hour of service, the church was destroyed by fire. The loss by this fire was stated in a volume called "The Annals of San Francisco," published in 1854, to be moderately estimated at from ten to twelve millions of dollars. Many of the best friends of the church were among the heaviest sufferers; on Howard Church the loss pressed heavily. There was no Church Building Society to which to appeal in an emergency, and it was impossible to ask for new subscriptions from the friends of the church. But at this time two members of the Board of Trustees stepped forward and offered to sign a note as security. Thus the money was obtained and the work went on.

It is true that the Christian congregations were small and that their places of worship were lacking in dignity and were erected upon inexpensive, that is to say upon inconspicuous locations. But no one can over-estimate their value in the public life of that period. In this connection it is interesting to note an editorial in the Alta California of June of this year:

> The state of public morals is so lax, crime so bold, law so impotent, life so insecure, property so unprotected, that the support of the pulpit and all the influences which it can possibly exert ought to be given at the present crisis to the correction of existing evils. The question is one of life and death, of success or ruin, of progress or destruction.

The evangelical pulpit of San Francisco at this time consisted of some half dozen young ministers, most of them inexperienced, but all of them deeply sincere and courageous. Those were the days of the first Vigilance Committee, and all the Protestant ministers of the city were lending the influence of their voices to the cause of justice and order. The Howard Church gained steadily in numbers and spiritual power. Dr. Willey himself afterwards became a Congregational minister, though he never felt that he had departed very far from Presbyterianism, and in later life he wrote the history of his first pastorate from 1850 to 1862. Some of Dr. Willey's successors in this church have been among the best known ministers of the country, such as the Rev. A. E. Kittredge, D.D., the Rev. Henry Martin Scudder, D.D., the Rev. Hugh Smith Carpenter, D.D., the Rev. A. S. Fiske, D.D., the Rev. Robert MacKenzie, D.D. The late Bishop John H. Newman, of the Methodist Episcopal Church, once acted as stated

supply for a period of three months. Later we shall have occasion to refer to this church again. In our present reference to Dr. Willey we should note that he became the first vice-President of the University of California, an office which at the time of his election in 1862 carried with it the chief executive responsibility, and died full of years and full of honors in 1914.

The Rev. John W. Douglas located in San Jose in the fall of 1849 and organized the Independent Presbyterian Church, afterwards the First Church, in the old adobe Court House. Among the original members of this church was a Mr. Thomas Douglas, a namesake but not a relative of the minister, who was one of its staunch supporters. This church became one of the best and most influential in the state. It too has had a great succession of ministers.

We come now to the Rev. Frederick Buel, who arrived in San Francisco on October 10, 1849, as a lay member of the church, the representative of the American Bible Society, bearing a letter of introduction from the Rev. Samuel I. Prime, one of the secretaries of the Society, to Dr. Williams. He was a graduate of Yale and well versed in theology, but the Society thought that possibly as a layman he would make his way with the circulation of the Scriptures more readily than if he were ordained. The Church in California thought otherwise; and in order to give him increase of authority in his work, as well as freedom in preaching and administering the sacraments, he was licensed by the newly formed Presbytery of California, and shortly afterwards, in July, 1850, he was ordained to the ministry, the first to receive ordination in any branch of the Protestant

FIRST PRESBYTERIAN CHURCH, SAN JOSE

Church in California. It should be added that, owing to his health being impaired at the time of his graduation from Yale, his theological training had been casual. Most of his religious knowledge had been picked up while voyaging on a whaling ship. In this his situation was not unlike that of many of the young men who, without having had eastern training for the ministry, were subsequently ordained in the west. For many years he made an excellent representative of the Bible Society in San Francisco, enlarging its work in many directions, preaching in nearby churches and assisting in the founding of some of them. In 1866 he preached for the Rev. James Macdonald at the organization of the Westminister Church in Sacramento. In 1874 he joined the church above.

The Rev. William Wallace Brier arrived in California in 1850, and his earliest work would seem to have been that of itinerating among the mining camps. It is, unhappily, impossible now to trace all the activities of some of the pioneers of 1849 and 1850. Mr. Brier was himself appointed the historian of the Synod of Alta California in 1858, and it would appear that he prepared a large amount of historical manuscript. This manuscript was completely lost until shortly before the fire of 1906, when his daughter, a Mrs. Moore, discovered it among some old possessions. But before it could be used it was destroyed in the great fire shortly after the date of finding. If it still existed it would probably make clear to us several points upon which now we have no light. On September 7, 1850, Mr. Brier arrived at Marysville, where he found "fifteen hundred or two thousand people . . . about twenty

families and five hundred houses and tents, more than half of them cloth. . . . There were some large frame buildings, much dust and many fleas." He was kindly received by Mr. Say, a wholesale merchant, who put up notices that there would be preaching the next day, September 8. His journal states:

> Preached according to appointment at half-past nine in the morning under a large oak tree on the Plaza, near the bank of the Yuba. Seventy men were sitting upon logs, ox-yokes and parts of wagons. I took my position on a little eminence and commenced to sing a hymn. From every direction gathered crowds of care-worn men, in whose countenances could be seen thoughts of loved ones far away and remembrances of Sabbaths of rest, all listening respectfully to the preaching. At night in the Court House, a rough unlined wooden building on the corner of E and Third streets. It stood quite beyond the limits of the town. . . . On November 24, 1850, I organized the first Presbyterian Church of Marysville, consisting of nine members. It was a day of much prayer and great solemnity, confession and penitence.

At the time when Mr. Brier came to Marysville the rich variety of the resources of California was not yet appreciated even by the men who were on the ground. A good many people supposed that Marysville would not be a permanent town. One prominent merchant refused to contribute towards the erection of a building, saying that he would not give his money to erect a church "for the Indians to inhabit," that "in three years California would be deserted." The Rev. J. H. Warren, who was present at a service held in the Court House, describes the sordid interior of the forlorn and unfinished room and the shabby desk which served as a pulpit. The building was out of the city on the prairie where

Rev. W. W. Brier
(First Pastor)

Rev. Isaac Brayton
(Second)

Rev. E. B. Walsworth
(Third)

Rev. J. Henry Brodt
(Fourth)

THE MARYSVILLE CHURCH AND ITS EARLY PASTORS

*From a Photograph taken in Marysville about 1862*

men went a-gunning and in the midst of the sermon some careless gunner gave the congregation the contents of his fowling-piece through the window. On August 3, 1851, the new church building was dedicated. The Rev. T. Dwight Hunt preached, taking for his theme: "The Religion of the Bible the Only Basis of Our Government and Institutions." Mr. Brier preached at the church regularly until March, 1852, when, his health declining, he left the place. Later he became Synodical Missionary and the founder of several churches.

Another pioneer of the first period, but a little later than those already described, was the Reverend Isaac H. Brayton, who as preacher, teacher and editor, occupied a high place among his brethren. He was a graduate of Hamilton College and Auburn Theological Seminary and arrived in California, via Cape Horn, late in the winter of 1850–51. In the spring of the latter year he succeeded the Reverend J. W. Douglas as pastor of the San Jose Church, and a year later removed to Marysville. His health failing in 1853, he returned to the east for a time, but found himself again in San Francisco in 1856, first as the supply of the First Congregational Church, and then as the editor of *The Pacific,* a position which he held during the exacting times of the Vigilance Committee. He wielded a bold and facile pen and made his paper a force. After several years of editorship he became connected with the College School at Oakland, where the chief work of his life was accomplished.

The Reverend Nelson Slater came to California in 1850. He was a graduate of Union College and Auburn Seminary. After remaining in Placerville

for nearly a year he removed to Sacramento in 1851. He was an educator rather than a preacher. For several years he was County Superintendent of Schools. At a later date he became a member of Sacramento Presbytery and its Stated Clerk for many years. He died in 1886.

Besides these there are other names concerning which our information is scanty, chiefly due to the fact that most of the early work was unorganized and thus contained in no ecclesiastical records. There is, for instance, the Reverend William G. Canders, who evidently made a deep impression upon his brethren in the church and who was among the arrivals of 1849. When the Synod of the Pacific was organized he appears as a member of the Presbytery of Stockton. Inasmuch as he was not a minister of any organized church of this Presbytery it is evident that his work was that of itinerating through the region of the mines. He appears as a member of four of the committees of the Synod and is prominent in discussion of matters of education. He died in 1856.

In the list of pioneer ministers given by Dr. James Woods there appears also the name of Francis Hart, who was listed among the arrivals in 1849, but who never reached California as he died on the overland journey.

We now turn to the brethren of the Cumberland Presbyterian Church who were present at the organization of their first Presbytery on April 4, 1851, in Santa Clara County. These ministers were the Reverends John E. Braley, Cornelius Yager, Wesley Gallimore, James Small and Licentiate John M. Cameron. None of these brethren was pastor to a regu-

larly organized congregation, but among them they divided the country with a view to covering as many settlements as possible in the provision of Gospel ordinances. The Cumberland pioneers were intensely earnest and practical. And wherever they moved throughout the country they brought to the people a sense of spiritual reality and high moral purpose.

## Chapter V

# FIRST PRESBYTERIES AND SYNODS

THUS far we have been dealing with the individual ministers, as they arrived in California, and their spheres of labor. If it is true, as Professor Seeley has insisted, that the only way whereby to test the importance of an historical event is by its pregnancy, we are fully justified in giving the space we have given to the beginnings of the Presbyterian Church in California. Now we are coming to the time when these smaller organizations are coalescing to form larger ones; first, Presbyteries; then, Synods.

The earliest of the Presbyteries to be organized was the New School Presbytery of San Francisco, which was formed by the General Assembly in session in Philadelphia in May, 1849. It was composed of Ministers Timothy Dwight Hunt, of the Presbytery of Genesee; John Waldo Douglas, of the Third Presbytery of New York; and Samuel Hopkins Willey, of the Fourth Presbytery of New York.

The Presbytery was placed under the care of the Synod of New York and Jersey. It first met for organization at Monterey on September 20, 1849, and in regular semi-annual session in San Francisco, on October 17, 1849. It was the first ecclesiastical body to convene in California. The Reverend Timothy Dwight Hunt was the convenor, and the

Reverend Samuel H. Willey was elected the first Moderator. Inasmuch as the church organized at San Jose by the Reverend John W. Douglas was known as the Independent Presbyterian Church and did not come under control of Presbytery until 1858, the Presbytery at this time had no churches under its care. After the organization of the Congregational Association in 1852, the two bodies met at the same time and place for mutual counsel and aid.

On May 29, 1849, the first Presbytery of the Old School, the Presbytery of California, was erected by action of the General Assembly, meeting in Pittsburg, Pennsylvania. Its action is as follows:

Tuesday morning, May 29, 9 o'clock, 1849.

The committee on bills and overtures reported.

Overture No. 34.—An overture from the Board of Missions, asking the Assembly to erect a Presbytery in California. The committee recommended the following resolutions, which were adopted, viz.:

1. Resolved, That the Rev. Sylvester Woodbridge, Jr., of the Presbytery of Long Island, the Rev. Albert Williams of the Presbytery of Raritan, the Rev. James Woods of the Presbytery of East Alabama, and the Rev. Francis Hart of the Presbytery of Missouri, are hereby detached from their respective presbyteries, and constituted a presbytery, to be called the Presbytery of California; that they meet for the purpose of being organized at such time and place as the brethren themselves may appoint, and that the Rev. Sylvester Woodbridge, Jr., if present, or in his absence, the oldest minister present, preside until a moderator be chosen.

2. Resolved, That this presbytery, when formed, be attached for the present to the Synod of New York.[1]

Although the First Church of Benicia and the First Church of San Francisco had been already

[1] G. A. Min., 1849, pages 264–265.

organized, as we have seen, the General Assembly did not know this and thus no reference is made to these churches which at once came under care of Presbytery. The first meeting, which it was intended should have taken place in the fall of 1849, was necessarily postponed by the delay in arrival of the Reverend James Woods. And the Reverend Francis Hart, whose name is mentioned in the organizing action, never reached California, as he succumbed to the hardships of the overland route and died on the way. The first meeting of the new Presbytery was held in Benicia on February 20, 1850. The ministers present were the Reverends Woodbridge, Williams and Woods. The Reverend William G. Canders, who was still a member of the Presbytery of Maury, Tennessee, was invited to sit as a corresponding member. The churches of Benicia and San Francisco were received and enrolled. Mr. Chauncey E. Wetmore was present as representative elder from the Benicia church. Its sessions, lasting two days, were chiefly occupied in discussion of the state of religion in California and in making plans to meet the needs of the field. A call from the First Church of Benicia was placed in the hands of Dr. Woodbridge, who was formally installed on the second day of the meeting. This was the first installation in any organized Protestant Church in the state.

When the Presbytery of California met again in the following April it enrolled the First Presbyterian Church of Stockton. At its next meeting in September, 1850, it sustained a call from the First Presbyterian Church of San Francisco to the Reverend Albert Williams, who was duly installed. This was

the second installation of a Protestant pastor in California.

We turn now to the organic minute of the Cumberland Presbyterian Church in California, of the date of April 4, 1851: Whereas there has not been any Presbyterial organization of the Cumberland Presbyterian Church in California up to the present time, and no information having been obtained that the General Assembly of said church has taken any special action in the regard to such an organization in this state (or if there be such an action, for want of the knowledge of the same), and of the great necessity of such an organization, we, John E. Braley, Cornelius Yager and Wesley Gallimore, being regularly ordained ministers of the Cumberland Presbyterian Church and all having letters of dismissal and recommendation from our respective Presbyteries, against whom there now exist no charges of immorality or heresy, do this day proceed to constitute ourselves into a Presbytery to be known by the name of the California Presbytery of the Cumberland Presbyterian Church.

This action took place at the home of the Reverend John E. Braley in Santa Clara County. We read further that "Brother Braley was chosen Moderator and Brother Wesley Gallimore, clerk." There were no representatives present and no churches under the care of Presbytery. In addition to those already named there was present the Reverend James Small, who applied to be received as a member of the Presbytery but had no regular letter of dismissal from the Presbytery to which he had belonged, but the California Presbytery being satisfied that he was regularly ordained and in good stand-

ing in the Tennessee Presbytery, and because of "the peculiarity of the circumstances surrounding the C. P. Church in California, received Brother James Small without a letter of dismissal and recommendation." Brother Small being present was invited to take his seat as a member of this Presbytery, and did so. There was also received a Mr. John M. Cameron, a licentiate, formerly under the care of the Iowa Presbytery. On the following day the congregation of Martinez petitioned to be taken under care of Presbytery, which was done, and Mr. Nathan Jones, representative of the Martinez congregation, took his seat as a member of Presbytery. But the Martinez Church shared the fate of the Benicia Church, and here too the first organized church taken under the care of a new Presbytery ultimately ceased to exist. It is many years since there has been a Presbyterian church in Martinez. A congregation at Napa (spelled by the good clerk "Nappy"), was also taken under care of Presbytery. Most of the discussion which occupied the time of Presbytery was concerning the method whereby the Cumberland Church could render the largest possible service in the supply of the ordinances of religion to the new communities of the state. Not all the men who sat in the first Cumberland Presbytery were college graduates. Indeed it is doubtful whether all of them had had a high school education. But it is certain that they were all deeply serious in their Christian convictions and utterly devoted to the progress of the Gospel of Christ. The whole method of their organization was characteristic of the Cumberland Church of the day, which depended not so much upon ecclesiastical regularity as upon

the vitality of the impulse of the spirit of God which issued in a glowing, self-propagating enthusiasm. Those early preachers had within them a fire which would not stay, and most of them were sustained by the meagerest of financial resources. They adopted an order for the supply of the religious needs of their territory. The Reverend James M. Small was to labor all his time north of the bay of San Francisco, especially about Napa. Mr. Cameron was to supply the Martinez congregation with preaching as often as circumstances would permit. The Reverends Braley, Yager and Gallimore were to supply the country south of the bay of San Francisco as far as practicable, preaching and organizing congregations. It was also resolved to present a memorial to the General Assembly of the Cumberland Presbyterian Church setting forth the destitute condition of the state in regard to the means of grace.

The next meeting of the Cumberland Presbytery was held in Martinez on October 3, 1851, when newly organized congregations at Oak Grove and Bodega Valley were received and the Reverend Welsey Gallimore elected commissioner to the next General Assembly. Nathaniel Jones was chosen elder commissioner. The report on the state of religion was hopeful and indicated that there was a deep desire on the part of large numbers of the people for the ministrations of religion.

We turn now again to the Presbytery of California of the Old School. The General Assembly of 1852 divided this Presbytery into two, the second one to be known as the Presbytery of Stockton. With these two Presbyteries and the addition of the Presbytery of Oregon, which had been erected in 1851, the

Synod of the Pacific was now organized. The following is the organic minute of the General Assembly of the Presbyterian Church in the United States of America in session in the city of Charleston, South Carolina, May 22, 1852:

The Committee on Bills and Overtures reported Overture, No. 4, a memorial from the Presbytery of California, requesting the formation of a new Presbytery, and a new Synod.

The Committee recommend to the Assembly the adoption of the following minute:

The Rev. Robert McCoy is transferred from the Presbytery of Memphis to the Presbytery of California.

The Rev. Sylvester Woodbridge, Jr., and the Rev. James Woods, both of the Presbytery of California, and the Rev. W. G. Canders, of the Presbytery of Maury, together with the churches of Benicia and Stockton, are constituted a new Presbytery, to be called the Presbytery of Stockton. The said Presbytery shall hold its first meeting in the First Presbyterian Church in Stockton, California, on the third Tuesday of August next, at 7 o'clock P.M.; and be opened with a sermon by the Rev. S. Woodbridge, Jr., who shall preside until a moderator be chosen.

It is the purpose of this minute to prepetuate the Presbytery of California, with the remaining ministers and churches belonging thereto. The said Presbytery will hold its next stated meeting on the third Tuesday of August next, in the First Presbyterian Church in San Francisco, at 7 o'clock P.M.; to be opened with a sermon by the Rev. R. McCoy, who shall preside until a moderator be chosen.

The Presbyteries of California, Oregon, and Stockton, are hereby erected into a new Synod, to be called the Synod of the Pacific; and for that purpose the Presbyteries of California and Oregon are detached from the Synod of New York. The Syond, created by this minute, shall hold its first meeting in the First Presbyterian Church in San Francisco, on the third Tuesday of October next, at 7 o'clock P.M., and shall be opened with a sermon by the oldest minister present, who shall preside until a moderator be chosen.

The Presbyteries herein named shall present their records to the Synod of the Pacific for examination, from the date of their last approval by the Synod of New York.

The Synod shall, at its first meeting, settle definitively the territorial limits of its several Presbyteries.

The report was adopted.

In accordance with this action of the General Assembly the Synod of the Pacific held its first meeting in the First Presbyterian Church of San Francisco on the third Tuesday of October, 1852, and was opened with a sermon by the Reverend Albert Williams, the oldest minister present, on the words of I Timothy iii, 15: "The Church of the living God, the pillar and ground of the truth." The Presbyteries of California and Stockton were present in full strength and Oregon was represented by one of its famous pioneer missionaries, the Reverend Robert Robe. Committees were appointed to cover the full range of the activities of the church. The boundaries of the Presbyteries were fixed as follows: The boundaries of the Presbytery of Oregon became the limits of the Territory of Oregon. The dividing line between the Presbyteries of California and Stockton was a line from the sea through the waters of the Bay of San Francisco to the Coast Range Mountains, and thence south to the limits of the State of California.

A collection for incidental expenses was taken, each member contributing one dollar. The total amount of eight dollars was placed in the hands of the treasurer. Most of this money was expended upon the minute book from which these records are taken.

The chief business of the Synod was the discussion of the state of religion within its bounds. We can-

not do better than quote at considerable length the narrative which was spread upon the record:

In the religious aspect of the field embraced within the bounds of the Synod, there is much encouragement. It is no small ground of thankfulness to us, that at so early a day in the history of this country, there should have been organized a Synod of our branch of the Church.

We are grateful to God, that the church has kept pace with the tide of population which has lately set with so great rapidity towards these shores; that, side by side with the institutions of the State, have risen the institutions of Religion; that in the rush of men for the treasures of the world came the ministers of the word, to cheer with the consolations of the gospel the disappointed, the sick, and the dying; to lift up the voice of wisdom in the chief places of concourse, even "at the coming in of the doors," proclaiming that her fruit is better than gold, yea, than fine gold, and her revenue than choice silver.

From the reports of the Presbyteries, we learn that there is generally a good attendance upon the ministry of the word, and an increasing number of communicants both by letter and profession. Several of our churches are provided with commodious places of worship; with some the increased attendance of late has made the place too strait for the congregation. In Oregon our churches are located among a sparse population; but the pastors are encouraged with the hope that the immigration of this year will increase the attendance on public worship, and add to the number of communicants. In many of our congregations flourishing Sabbath Schools have been sustained. Donations have been freely made to the benevolent institutions of the church. Bibles and tracts have been extensively circulated. We are happy to report that during the present season four clergymen of our church have arrived from the East, some of whom are already located, and the remainder are looking for fields of pastoral labor in this region.

We can record no extensive outpouring of the Spirit, attendant upon the preaching of the word; yet we rejoice, that, through the good hand of our God upon us, the appointed means of grace are so early established among the

population, preparatory, as we trust, to the future extensive triumphs of the gospel.

In this connection, we bespeak an earnest and attentive consideration of the work before us, which yet remains to be accomplished. In the headlong haste which has characterized the immigration to this country, and the tumult and disorder incident to the hurried settlement, not only have the rules of morality and good order, which should characterize society, been set aside and neglected; but the members of the church of Christ have too frequently proved recreant to their high calling. These must be won back to the fold of the visible church, and incited once more to exhibit, in their conduct and conversation, the graces of religion. To the community at large must the gospel be proclaimed, with all its blessings. Here it should not be forgotten, how large a proportion of our population are ignorant of the English language; to them the word should be preached, that "in their own tongue they may hear the wonderful works of God." The French and Germans in our midst are numbered by thousands; there is no one among us to break unto them the word of life. Those speaking the Spanish language have manifested an earnest desire to possess themselves of the word of God; might not a minister of the word, speaking their language, in the use of a wise discretion, take advantage of this spirit of inquiry in their minds, and find by it an effectual door opened for the preaching of the gospel?

We are now expecting a missionary who shall labor among the Chinese population. We have anticipated his arrival with much interest, since for some time this portion of our field seemed waiting for the laborer. The wants of fifteeen thousand heathen, ignorant of the gospel, will be the burden laid upon him; one too great for his single arm to bear, but we trust he will be assisted, not only by the prayers and sympathies of the church, but the special grace of God.

Then follows an extensive statement of the needs of work among the Indian population, the Pueblo Indians, the Pimos and the Maricopas, many of the latter of whom were still observing the rites of the Aztecs. Looking eastward across the summit of

the Sierra Nevada, they saw the incoming tide of settlers who would fill the fertile valleys and the river bottoms of the eastern side of the mountains. Beyond these they saw the Mormon population, some of them already restless over the deception which they felt had been practiced upon them. With statesmanlike vision they urged the church to gird itself for the new tasks. And then they turned home again prayerfully to consider themselves and their responsibilities for the work that lay immediately before them.

> In this broad and important field, the ministers and churches of this Synod are called, by the providence of God, to labor. We need to gird up our loins and prepare ourselves for the work before us. The harvest is plenteous, but the laborers are few. But we are not dependent upon ourselves alone; the Lord of the harvest will send forth laborers. Nothing will conduce so much to supply the demand in this field, as the harmonious action of the different members of the church of Christ, one in their union to their great Head, one in the common bond of Christian charity, one in a common effort to advance the interests of Zion, and one in the reward which shall crown their labors.

In respect of numbers, physical equipment and financial resources the pioneer Synod entered upon its career in a humble way. But it was destined unto greatness. Wherever in this new land men would make homes for themselves, there the church would go with them. Even in the day of small things it was ever confident in the power of the living truth and the supernatural grace of the divine Saviour. And this confidence has not been disappointed. The present strength of the Synod is the triumphant response to the faith of its founders.

The Synod of 1853 met in Benicia, and there-

after, for the following two years, in the First Church of San Francisco. In spite of the wide distance and the expense of travel involved, Dr. Williams, during his San Francisco pastorate, secured the attendance of the representatives of the Presbytery of Oregon, so that until 1857 a quorum was not lacking.

In 1856 the Presbytery of Benicia was erected by the Old School Assembly, thus giving four Presbyteries to the Old School Synod. The new Presbytery was constituted by transferring the Reverends Sylvester Woodbridge and Benjamin B. Bonham from the Presbytery of Stockton and the Reverend James Woods from the Presbytery of California into the new organization. It had under its care the churches of Benicia and Santa Rosa. By the erection of this new Presbytery it was intended that in the event of the Presbytery of Oregon being unable to be represented at any given meeting of Synod that meeting should not fail to be held for the lack of a quorum, there now being three other Presbyteries within the bounds of the Synod. But it is the irony of history that in the first two years following the erection of the Presbytery of Benicia no meetings of Synod were held because of the absence of representatives not only from Oregon but also from the Stockton Presbytery.

It is time for us now to turn our attention to the New School church, which was preparing to enlarge its organization. On April 7, 1857, the Presbytery of San Francisco held its meeting in the Methodist Church of Petaluma. The chief business of the meeting was the appointment of a committee consisting of the Reverends E. B Walsworth, S. H.

Willey and S. S. Harmon to prepare an overture to the Assembly asking for the organization of two new Presbyteries in the State, to be called the Presbytery of Sierra Nevada and the Presbytery of Contra Costa, the three Presbyteries together to constitute the Synod of Alta California. In response to this request favorable action was taken by the Assembly, which met at Cleveland, Ohio, on May 21. The only change made was that one of the new Presbyteries was called San Jose instead of Contra Costa. The Presbytery of Sierra Nevada was made up of the following ministers: Silas S. Harmon, Laurentine Hamilton, Walter Frear and Edward B. Walsworth. It had under its care the following organized churches: Columbia, Sonora, Placerville and Marysville. It was directed to hold its first meeting in Sacramento on October 6, 1857. The Presbytery of San Jose, erected at the same time, was constituted by the following ministers: James Pierpont, William W. Brier, Eli Corwin and Albert F. White, together with the churches of Oakland, Alhambra (now Centerville), Eden (now Alvarado), and San Jose. Also, its first meeting was to be held at the same time and place as that of the other Presbytery. In subsequent chapters we shall have to deal with the previous history of some of the churches herein named, and the later history of the Presbytery as a whole.

According to the instructions of the Assembly, the new Synod of Alta California met in the Congregational Church of Sacramento on April 6, 1857, in the evening, and was opened by a sermon preached by the Reverend Eli Corwin of the Presbytery of San Jose. His text was: "We are the circumcision who worship God in the Spirit, and rejoice in Christ

Jesus, and have no confidence in the flesh (Phil. iii, 3)."

Beside the ministers of the new Presbytery already named above there were present the following ministers from the original Presbytery of San Francisco: The Reverends S. H. Willey and E. S. Lacey. There were absent the Reverends I. H. Brayton, John Waldo Douglas, John Henry Booth and David McClure, of San Francisco, and A. F. White, of San Jose. There were now two New School churches in San Francisco, Howard Street and Dupont Street, both of which were under the care of the Presbytery.

The matters which chiefly occupied the attention of Synod were the increase of the ministry on the coast, the possibility of preparing young men from the coast for the gospel ministry, general questions of education and Sabbath observance. On the last named topic it is interesting to read the minute which expresses the gratification of Synod at the increase of Sabbath observance in the mines and the hope that soon a law securing the suspension of business on the Sabbath may be enacted. Steps were taken to circulate petitions in favor of such a measure. But the hope remains a hope, unto this day.

In the following year, owing to the lack of a quorum, no meeting of Synod was held. In 1859 it met in Howard Church, San Francisco. Down to 1870 the New School Synod and the Congregational State Association met at the same time and place for mutual counsel and aid. *The Pacific,* a religious newspaper, was published under their joint control. Later, by mutual agreement, it was transferred to the Association. At the Reunion of the two churches,

Old and New School, in 1870, the Synod of Alta California, along with the Synod of the Pacific, was merged into the new Synod of the Pacific, which became their legal successor. The name Synod of the Pacific was changed to that of Synod of California 1892.

Thus the Synod of Alta California started in 1857 with three Presbyteries. In 1863, in response to a petition from the Presbytery of Nevada, there was organized the Presbytery of Washoe, which included newly organized churches in the Territory of Nevada. As we shall later have to deal in a separate chapter with the history of Presbyterianism in Nevada, we will make no further reference to these churches at this point.

We now turn to the Cumberland Presbyterian Church which held the first meeting of the Sacramento Synod in Sonoma, October 11, 1860. By this time the Cumberland church upon the coast contained four Presbyteries, namely, California, the Pacific, Sacramento and Oregon, which hitherto had had a connection with Synods in the older sections of the church. Early in 1860 the three Presbyteries in California concurred in memorializing the General Assembly of the Cumberland Church to erect a new Synod which would convene later in the year. Upon the Assembly's favorable action the meeting of the Sacramento Synod was held. There were present eighteen ministers and nine elders. Only three ministers were absent from California but none of the eleven ministers of the Oregon Presbytery was able to be present. The matters which occupied them chiefly were a discussion as to the methods of promoting dignity and uniformity of

worship throughout the bounds of the Synod, the possibility of publishing a church paper, which all the members agreed would be of the greatest value in the promotion of religious work, a report on Sabbath observance which was very similar to that made at the first meeting of the Synod of Alta California, the erection of a new Presbytery in the State of Oregon, and a discussion upon the condition of religion within the limits of the Synod. Upon the topic last named we read in the report which was adopted:

> There is just and great cause for the deepest humiliation before God in view of the widespread moral dearth that prevails in many parts of the bounds of Synod. . . . A majority of the ministers are comparatively idle and inactive. In this there is something wrong. Ministers perhaps have failed in a proper manner to impress upon the minds of the people they have served the necessity of ministerial support. Your committee would earnestly hope and pray that there may be a general awakening upon this important subject.

From its very inception the Cumberland Church was strongly evangelistic and some of its most signal gains were made in fields which at the time of their occupation contained least promise.

## Chapter VI

# THE FIRST DECADE

IN the fourth chapter we have given some account of the churches launched in 1849, together with the story of their ministers, and in the fifth chapter we have traced the development of the ecclesiastical organization until there were in existence Synods of all the three Presbyterian bodies which afterwards united to form our present church. It has been for the purpose of obtaining clarity of statement that we have grouped our material in this way.

In the present chapter we must return to the stories of individual men and churches during the decade of 1850 to 1860, and in doing this we will first give a list of the pioneer churches founded during these years and afterwards deal with some of the more important of them. For we cannot always measure the importance of the event of the founding of a new church at the time when it is founded. Some churches which began with large promise for the future soon found themselves in completely changed environment which made impossible any large achievement, and others which began in an insignificant way found themselves the center of a strong forward movement which brought them to power and ultimate greatness. Indeed, some of the churches established in the first decade, such as the First Church of Sacramento and the First Church of Los

Angeles, actually died out, so that when a new foundation took place in another decade there were few traces of the work of the original church. Others, after a long period of apparently futile struggle, came to splendid strength.

In the following table the date of the foundation of the several churches is given as completely as is now possible. But the records do not always give the dates in full. And in the case of a church which afterwards vanished, its earlier existence is sometimes revealed to us only through a casual reference in another record. For this list I am chiefly indebted to the "California Pioneer Decade" of the Reverend James Woods.

1849—Benicia First, April 15, Rev. Sylvester Woodbridge, D.D., pastor; San Francisco First, May 20, Rev. Albert Williams, pastor; San Jose First (originally the Independent Presbyterian Church), October 7, Rev. John W. Douglas, acting pastor.

1850—Stockton First, March 17, Rev. James Woods, acting pastor; San Francisco Howard (originally Howard Street), September 15, Rev. Samuel H. Willey, D.D., pastor; Marysville First, November 24, Rev. William W. Brier, acting pastor.

1851—No record of organization found.

1852—Santa Clara First (originally called Camden Church), January 16, Rev. Robert McCoy, pastor; Grass Valley First, February 8, Rev. William W. Brier, acting pastor.

1853—San Francisco Welsh, January 16, Rev. William Williams, acting pastor; Oakland First, March 26, Rev. Edward B. Walsworth, D.D., acting pastor; succeeded by Rev. Samuel B. Bell, D.D.; Placerville First, May 1, Rev. James Pierpont, acting pastor; Sonora First, May 14, Rev. Silas S. Harmon, acting pastor; Centerville (originally called Alameda Church), June 5, Rev. William W. Brier, acting

pastor; San Francisco Chinese, November 6, Rev. Wm. Speer, D.D. missionary pastor.

1854—San Francisco Geary Street, June, Rev. James Woods, acting pastor; San Francisco Calvary, July 23, Rev. William A. Scott, D.D., LL.D., pastor; Eden, October, Rev. Wm. W. Brier, acting pastor —reorganized August 19, 1860, as the Alvarado Church; Columbia First, December 19, Rev. John H. Brodt, acting pastor.

1855—Napa First (originally the Independent Presbyterian Church), January 19, Rev. James Herron (Associate Reformed Church), pastor; Los Angeles, March, Rev. James Woods, acting pastor; Crescent City First, Rev. Edward S. Lacy, acting pastor.

1856—Santa Rosa First, March 17, Rev. James Woods, acting pastor; Sacramento First, April 27, Rev. Wm. E. Baker, acting pastor; reorganized with name Westminster, Jan. 21, 1866, Rev. Jas. S. McDonald, D.D. pastor; Georgetown, Rev. David McClure, acting pastor.

1857—Suisun First, December, Rev. James Woods acting pastor (the Vacaville congregation divided the time and support equally with Suisan); Jamestown, Rev. Robt. McCulloch, acting pastor.

1858—Healdsburg First (O.S.), October 10, Rev. James Woods, pastor; Mount Zion, near Petaluma, Rev. Jas. Pierpont, acting pastor; Chinese Camp, Rev. Robt. McCulloch, acting pastor; St. Helena, Cumberland Presbyterian, Rev. Y. A. Anderson, pastor.

1859—Healdsburg First (N.S.), Rev. Jas. Pierpont, pastor; Martinez, Contra Costa County, First, Rev. David McClure, acting pastor; Mendocino First, November 5, Rev. David McClure, pastor; Stockton, Cumberland Presbyterian (now Eastside Church).

The following also are entitled to recognition as pioneer churches, although their formal organization was effected later: Alameda First, January, 1860, Rev. Geo. Pierson, acting pastor; Two Rock

First, May 17, 1860, Rev. Thos. Fraser, D.D., acting pastor; Gilroy First, September 16, 1860, Rev. Albert F. White, D.D., acting pastor; Arcata First, January 1, 1861, Rev. Alex Scott, acting pastor; Vallejo First, November 22, 1862, Rev. Nathaniel B. Klink, acting pastor. The last named church was founded by Rev. S. Woodridge in the early fifties. The Rev. N. B. Klink came in 1861, organized it in 1862, and was its minister until 1883.

In the case of the original Cumberland churches especially it is often difficult to learn the date of the organization of any given church, as the minutes of the Sacramento Synod do not contain the names of the churches, but only those of the ministers and elders who composed the membership of the Synod.

In a previous chapter we have already dealt with the founding of the church of 1849, namely, the First and Howard Churches of San Francisco, and the churches of Benicia and Marysville. Some others contained in the above list, by reason of their value for the work of the church at large, demand some more extended consideration. Such are the First Church of Stockton, the First Church of Oakland, the Chinese and Calvary Churches of San Francisco, and Santa Rosa.

On March 17, 1850, the Reverend James Woods, of whose qualities of mind and heart we already know something, founded the First Church of Stockton. He entered upon his work in this city shortly after his arrival in the state. He sailed up the Sacramento River on the steamer *Captain Sutter* and landed at Stockton late on Saturday night. The next morning Mr. Woods, after much difficulty, found temporary shelter in a boarding house kept by a

Methodist. Here he held his first religious service. Later he was able to secure more comfortable lodgings at the principal hotel in the place. It was a two-story wooden building, made by setting on end boards of from fourteen to fifteen feet in length. The upper story was divided into small rooms on each side of a narrow hall, and the partitions of both hall and rooms were of white cotton. The lower floor was one large room, filled with gambling tables. Each table rented for twenty-five dollars a day. Mr. Woods' one thought and desire now was to secure a place where public worship might be held. While walking through the town his attention was attracted to a large sign reading "Temperance Store." He immediately decided that this was just the place. It was a cloth structure and in the back end was a blacksmith shop, divided off by a cloth curtain. The proprietor of this store was an old sea captain by the name of Atwood, and a sincere Christian man. He willingly gave Mr. Woods the privilege of using the front part of the building for Sunday worship. Here he preached his first sermon, which was one of the first Protestant sermons, and the very first Presbyterian sermon, ever preached in the place. In regard to it Mr. Woods says:

> While I was attempting to wield the gospel hammer to break in pieces the stony heart of the sinner, the blacksmith was wielding his iron hammer to mould a horseshoe into shape, and adjust it to the feet of the horse. But the poor man had quite a pressing temptation, for the price of shoeing a horse in '49 was eight dollars a shoe, making thirty-two dollars if the horse was fully shod. But the ringing of the anvil chimed in but sadly with the music of sacred song in divine worship on the holy Sabbath.

On the next Sunday Mr. Woods found a more commodious room, with no blacksmith shop annexed. Seats were made by standing half barrels on end and laying boards on them. It was afterward discovered that these half barrels were full of whiskey.

These two experiences led Mr. Woods to take immediate steps toward erecting a church edifice.

Hearing that a certain Captain Weber owned a large portion of the town and was a very prosperous man, Mr. Woods solicited from him the donation of a church lot. His response was: "Get together some of the most prominent citizens of the town, select a lot, then come to me." Acting upon this suggestion, Mr. Woods consulted with several influential citizens. They selected what they supposed to be a very choice lot and reported to Captain Weber, who very generously donated not only the lot where the church long stood, but a quarter of a block. Immediately upon this donation a meeting was called by Mr. Woods, to which were invited all who were interested in the erection of a church edifice.

Considering the moral and social condition of the times, and the fact that there appeared but one thought uppermost in the minds of all—the amassing of a fortune—it seems strange that this invitation should have met with such a ready response. Certainly a large throng gathered to greet him on the day set.

In response to the question "Shall we build now?" all enthusiastically declared themselves ready and willing to furnish the money for such a purpose, but refused to act on a committee on the plea that they had not the time to spare. Money was plentiful, but time was precious. Mr. Woods was therefore ap-

pointed a committee of one to attend to everything in connection with the enterprise and he was bountifully supplied with the means to carry it out.

Mr. Woods now visited San Francisco and purchased, at a very reasonable figure a frame (ready for erection), which had been sent to California from New York for a storehouse. It was fifty feet long and twenty-six feet wide, and being large and strong, it proved an excellent building for a church edifice. This structure still stands in Stockton and is owned by the African Baptist congregation, who purchased it from the Presbyterians and moved it to its present location.

It is needless to say that Mr. Woods was a man of energy and determination, for this is plainly shown by the fact that he obtained every subscription, employed every workman, made every purchase from a single nail to the bell on the tower, paid every bill and had his church completed and dedicated just ten weeks from the time he started out with the subscription paper. The cost of this building was about four thousand dollars. Compared with other buildings of the time it was quite imposing.

The pulpit consisted of two upright pieces of undressed lumber, with a board laid across the top, the whole being covered with red cotton. The seats were of plain pine. From the windows hung green curtains of Chinese manufacture, and lamps burning whale oil were fastened to the walls. This, the first Presbyterian church built in California and the first but one on the Pacific coast, soon became one of the largest and most influential in the state.

We have given this history at length because it is

typical of the stories of many of the pioneer ministers of the decade.

Several of the churches organized at this early time were in country districts, among the newly arrived ranchers, who were generally of good American stock; indeed almost all the new agricultural settlement made at this period was American. It was at a considerably later date that the immigrants from the south of Europe came into the California valleys and in some localities largely displaced the original American settlers. It was Americans who made the country churches in Santa Clara, Contra Costa, Sonoma, Napa and Marin counties. Some of the rural churches organized at that time continue to the present day, though most of these are weaker now than they were at an earlier date. Several of the early rural fields have quite disappeared from the roll of Presbytery; a few began as rural fields and have continued as substantial town churches. Among the churches founded at this time was that of Santa Clara, which was organized by the Reverend Albert Williams, and at first called the Camden church after the name of the former home, in the state of Missouri, of some of the members of the congregation. Soon after its organization the Reverend Robert McCoy, recently arrived from Tennessee, became the minister. In the same year a church was organized at Grass Valley, with the Reverend William W. Brier as acting pastor, but this church survived for less than a year and later a Congregational church was established in its place.

Several churches were organized in 1853, among which was the Welsh Church of San Francisco. It began with twenty-seven members and the Reverend

William Williams became the acting pastor. With many vicissitudes in its history it has continued strong and fruitful to the present day. It may be said of this church, as of many of the churches of foreign nationality, that so far from preventing the Americanization of their members they virtually promote it, inasmuch as they constitute a sort of bridge between the life of the old world and that of the new, and enable the members of these churches to carry over the wealth of old tradition and the passionate glow of the devotion of the land they have left behind into their new life in America.

The next in point of time to come into existence during this year was the First Presbyterian Church of Oakland, which was organized on March 26, 1853, by the Reverend Edward B. Walsworth. Dr. Walsworth was one of a party of eight ministers sent to the Pacific Coast in November, 1852, around Cape Horn in the clipper ship *Trade Wind,* by the American Home Missionary Society. After a voyage of one hundred and twenty days, during which the ship took fire and was in imminent peril of being lost with all on board, they arrived on February 24. The six who remained in California were W. C. Pond, G. G. Hale, James Pierpont, S. S. Harmon, S. B. Bell and E. B. Walsworth. After preaching in Oakland for three Sabbaths, Dr. Walsworth went to Marysville, where he remained nearly ten years. Following Dr. Walsworth the Reverend Samuel B. Bell became the pastor of the church, the first meeting place of which was the Oakland school house. In November the church was received under the care of the Presbytery of San Francisco.

The first building was erected in 1854, under

difficulties, for, we are told, "a violent norther prostrated the frame in a night." Nevertheless the work went steadily forward, a small work during the decade with which we are now occupied but growing to be a great work two decades later. This church has had a great succession of ministers, including the Reverend James Eels, D.D., the Reverend S. P. Sprecher, D.D., the Reverend Francis A. Horton, D.D., the Reverend Robert Coyle, D.D., LL.D., and the present pastor, the Reverend Frank Mitchell Sisley, D.D., under whose pastorate the church has attained its greatest growth. Two of its past ministers, Drs. Eels and Coyle, have been Moderators of the General Assembly. Under Dr. Coyle it held a notable evening congregation, when fifteen hundred people would often crowd the church to its capacity, the larger part of the audience being men. At this time its membership was the largest of all the churches of the state. It has always been a force to be reckoned with in the life of the city of Oakland.

Placerville Church was one of the picturesque towns of California which became famous in the early days as a center of the mining country. It is not far from the historic Sutter Mill. The church was organized on May 1, 1853, by the Reverend James Pierpont, a missionary of the American Home Missionary Society. He had already been laboring upon the ground for some two months prior to its organization and after this date continued to be stated supply until the spring of 1856. The church became self-supporting from the beginning and is still prosperous and effective.

Sonora Church was also organized in the center of the mining country and it too has survived the

chances and changes of the years, but unlike Placerville it has not found itself with a new history in the center of a rich agricultural district. Whereas once the population of its vicinity was numbered by the thousands today there are just a few sturdy inhabitants of a mountain town. For a large part of its history it has received only casual service. But among those who have ministered here was the Reverend Hugh Furneaux, famous among the rugged sky pilots of the Sierra.

Centerville Church, located in a flourishing farming district south of Oakland, and called originally the Alvarado Church, was organized on June 5 by the Reverend William W. Brier, who became acting pastor. It has ministered to a flourishing country community and continues as strong and effective today as it has been at any time in the past.

It was on November 6 of the same year that the San Francisco Chinese Church was organized, with the Reverend William Speer, D.D., one of the great leaders of the early history of the coast, as its missionary pastor, but inasmuch as it is our purpose later to treat in a separate chapter the work of Oriental Missions within the Synod we will at this time omit further reference to this church.

Early in 1854 the Reverend James Woods, for reasons of health, moved from Stockton to San Francisco and here he projected, and under the auspices of the First Church effected, the establishment of a new mission church which became known as the Geary Street Church. The organization did not survive, chiefly because Mr. Woods found that he could not live in the climate of San Francisco and in October of the same year left for Los Angeles. The

minutes of Presbytery do not contain any record of this church, though we know from Mr. Woods' own narrative that Dr. Scott preached at the dedication of the church early in July.

We come now to one of the truly great events in the progress of Presbyterianism upon the Pacific Coast, the organization of Calvary Church, San Francisco. By the year 1854 the city had grown stronger in population, in financial resources and in confidence of spirit. The wealth of the mines had immensely enriched it. It had also attracted thither such an assemblage of gamblers, confidence men, crooks and criminals as have been rarely gathered in one place in the history of civilization. If the forces of evil were strong, the forces of righteousness were unabashed. And the better elements of the community were resolved upon a higher and finer life for their city. Calvary Church started in full strength as an expression of the best aspirations of some of the most responsible citizens of San Francisco.

About the first of January, 1854, a company of eight gentlemen of the city gathered together and discussed the religious conditions of their community and then sat down and addressed a letter to the Reverend W. A. Scott, D.D., at that time the outstanding preacher of the city of New Orleans, inviting him to visit San Francisco with a view to the organization of another Presbyterian church and promising financial aid and every other needed support in the new enterprise. Dr. Scott accepted the invitation and reached the city on May 19, 1854. He preached his first sermon in the Music Hall on Bush Street. This sermon was a historical event. Take him alto-

gether, the church upon the Pacific Coast has had no minister of greater intellect, of more sympathetic spirit, and of more outstanding powers of leadership, than the Reverend William Anderson Scott. There was an immediate concerted movement to secure the permanency of his ministrations in the city. On June 19 there was held a meeting in which formal steps were taken to establish a new Presbyterian Church and to call Dr. Scott as the pastor. The mayor of the city, the Honorable C. G. Garrison, was chairman of the meeting, and Mr. Jesse Crothers was secretary. The committee of twenty which was appointed to take the necessary steps included some of the most prominent men in the community. It proposed to itself to secure seventy-five thousand dollars for the purchase of a lot and the erection of a church building. Within two weeks half of this amount had been subscribed, but the ultimate cost of the enterprise exceeded the estimate by a good many thousands of dollars. The lot was on the north side of Bush Street between Montgomery and Sansome Streets. The church was finished and Dr. Scott and his family arrived in the city in December, 1854. The new church was dedicated on January 14, 1855, when it was crowded to overflowing at both morning and evening services. This gave to the city another church of the Old School of first class strength and influence. Although the larger number of the original sixty-three members of Calvary Church had been for a longer or shorter period in some connection with the First Church, there was no opposition on the part of the earlier organization toward the newer one. The Session of First Church had been advised of the

CALVARY PRESBYTERIAN CHURCH, SAN FRANCISCO

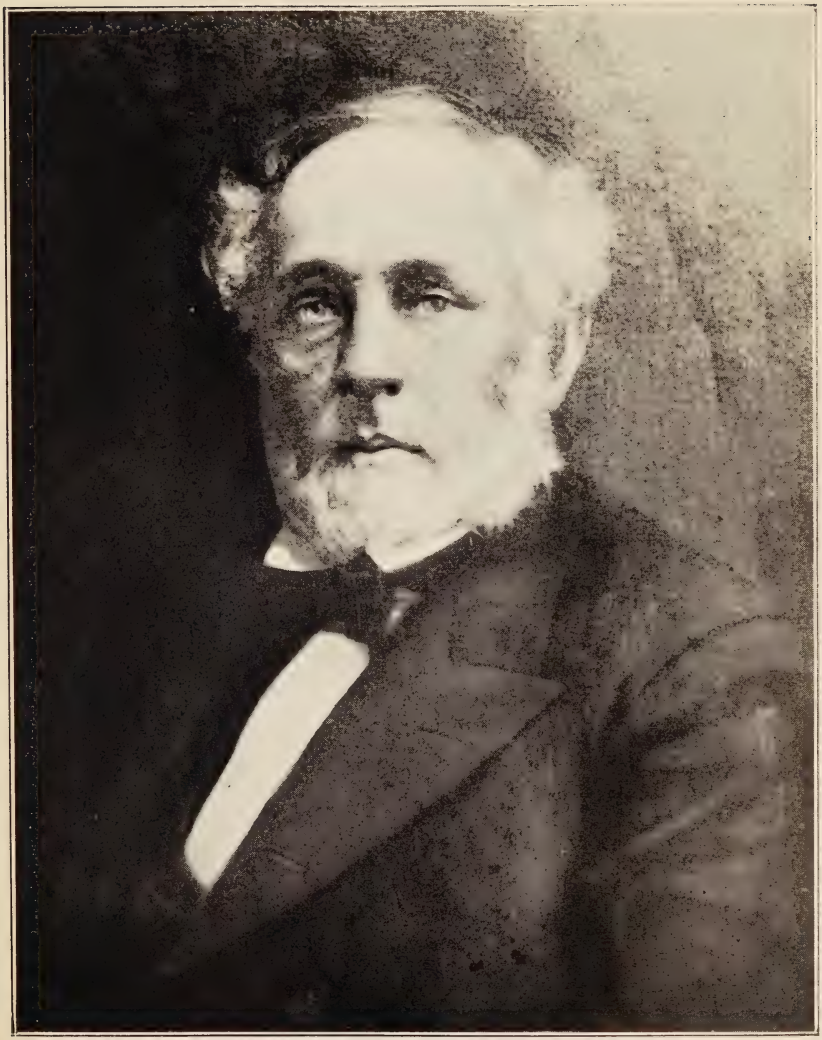
REV. EZRA ALLEN VAN NUYS, D.D., PASTOR

proposals for the new organization and had given its approval. It had even addressed an official letter to Dr. Scott urging his acceptance of the call to San Francisco. Dr. Williams also wrote a personal letter assuring Dr. Scott of his "acquiescence and cordiality in the plan of establishing another Presbyterian Church in our city."

The subsequent history of the Presbyterian church in this state would scarcely be comprehensible unless we linger for a little time over the record of the life of Dr. Scott and endeavor to enter into something of the significance of this high-souled personality. He was a typical son of the south, born at Bedford County, Tennessee, on January 31, 1813. Like many other of the illustrious makers of our Presbyterian history, he had behind him the generations of a Scotch-Irish ancestry. When fifteen years of age he became a communicant member of the Cumberland Presbyterian Church. A few months later in the same year he was received under the care of the Hopewell Presbytery. When seventeen he was licensed to preach. And at the same age he became a chaplain in the Black Hawk War, and later wrote out the treaty of peace which was signed by Black Hawk and brought the war to a close. One of the most daring stories of adventure of which I have ever heard was his voyage in a canoe down six hundred miles of the Mississippi River, between camps of hostile savages, who held both banks, without opportunity of cooking food, and with no escort other than that of a single Indian boy. Such was the temper of this young man who began his ministry as an evangelist in the wilds of the state of Tennessee. His was a faith that from the very begin-

ning glowed with the enthusiasm of love. At twenty years of age he was graduated from Cumberland College, Kentucky, and one year later, in 1834, he completed his theological studies at Princeton Theological Seminary. On May 17, 1835, he was ordained by the presbytery of Louisiana, and during the three following years engaged in Home Mission work. Then he became the pastor of the Hermitage Church on the estate of General Andrew Jackson near Nashville, where in the days of retirement of the great general and president he enjoyed his intimate confidence. During the years 1840–3 he was pastor of the church at Tuscaloosa, Alabama, and from 1843 to 1854 pastor of the First Presbyterian Church of New Orleans.

With the rise of the City of San Francisco into a place of commanding importance, there was a manifest need of one of the strongest leaders of the church in this strategic position to give coherence and power to the Christian forces that were emerging in the community and to introduce the leaven of spiritual beauty into a life where materialism and the dreams of gold threatened to exclude every high aspiration. Dr. Scott was called to carry this heavy responsibility. He became the pastor of Calvary Church which was organized on July 24, 1854, with sixty-three members, and which under his ministry speedily grew to be a great church. It was located at the very center of the wild, turbulent life of the new city, on Bush Street between Montgomery and Sansome Streets. Here for seven years, during the most formative period of the growth of the city, Dr. Scott's rich voice rang out as a clarion call in rebuke of sin and in confession of God.



REV. WILLIAM ANDERSON SCOTT, D.D., LL.D.

When the Civil War came and rent the nation into two conflicting camps, bringing dissension into the most intimate relations of human life, Dr. Scott, as a native of the south, sympathized with the southern side in the struggle. And thus he found himself opposed by some of the very men with whom he had wrought in previous years. The Civil War is long past now, and north and south have fought upon the same side since then. Americans can now forget, and they ought to forget, the enmities of those old days. North and south together can now listen while a patriot speaks. The words which I am about to quote are Dr. Scott's, written on the margin of one of his books, when his thought had been kindled by the thought of the author whom he was reading:

> First let me live for my God; next, for my country; then, for my family; and, last of all, for my weak, unworthy self.

With the period of his brief British ministry and his subsequent New York ministry we are not here concerned. Suffice to say that Dr. Scott never got away from his affection for California and that he returned to San Francisco in 1870 to found St. John's Church, of which he continued to be pastor until his death in 1885.

We must content ourselves with merely chronicling some of his noteworthy successes achieved in other fields, which were of astonishing variety. For three years in New Orleans, he was editor of *The Presbyterian,* and, in San Francisco, he founded and for four years edited *The Pacific Expositor.* He was the author of eleven published books, which had a wide circulation throughout the country. He took

a leading part in the founding of both the City College and the University Mound College, which gave at least a flavor of higher learning to the rather unruly life of the first generation of San Francisco. In days when travel really meant strenuous labor he visited the countries of Europe on one tour, and upon another the lands of Egypt, Arabia and Palestine. He was the friend of Agassiz, and made suggestions for the advancement of scientific knowledge. He was a great ecclesiastical leader, and when the General Assembly met in his former home in New Orleans, in 1858, he was elected Moderator.

This mere recital of facts would be incomplete without some further characterization of the personality of the man. I believe that the secret of his life was laid bare in that one swift note upon the margin of his book, to which I have already referred. In personal appearance he was tall of stature and dignified in his bearing. With his dignity there was blended gentleness and geniality. We are told that he was a very approachable man. He used to call his students his "boys," and this too in days when most professors were afraid of such unbending. When he preached his eyes glowed and his face shone with his joy in the truth of Jesus.

Dr. James Woods tells us how, when standing on the corner of Bush and Montgomery Streets one day, he said to one of the prominent members of Dr. Scott's church: "God is jealous of His glory and will allow no idols. Beware lest your church make an idol of its pastor, and in some way the Lord take him from you." He tells us that he sometimes trembled for him when he saw so much of what seemed the spirit of idolatry among his people. Upon an-

other occasion he said to an old lady of the Calvary congregation: "But you must not worship your pastor." Her quick reply was: "I don't. I only worship the God that is in him."

Physically Dr. Scott was a powerful man, but he was lame, and the story of his lameness is this. When he was a country lad in Tennessee books were few and the boy was eager to possess books but without money to buy them. He learned that a neighbor was owner of a Greek Testament which he could not read and which the young lad could not buy. So he bargained with him to give him three days' plowing in his fields as the price of the book. It was while plowing amid the stumps and rocks and dampness that he contracted the cold which resulted in permanent lameness. Such was the temper of the man who preached in Bush Street during the formative days of the first decade.

From this time onwards the founding of new churches proceeds with such rapidity that it will be impossible for us to enter into the details as closely as we have done hitherto. We shall have to content ourselves with briefly chronicling the foundation of most of the new churches in the northern part of the state.

The First Presbyterian Church of Napa was organized on January 19, 1855, with eleven members, the Reverend J. C. Herron acting as pastor until January 18, 1858. He was followed by the Reverend Peter V. Veeder, who remained six years. Following his resignation Dr. I. M. Condit supplied the church for a year, when the Reverend Richard Wyllie, D.D., began his labors, being at first engaged as stated supply for six months, and remain-

ing as pastor for fifty-five years, the longest pastorate in the history of the Pacific Coast. It has been a story of quiet, steady growth, including the building of a church edifice in 1875 and the installation of an organ. The Reverend Otto Ironmonger became pastor in 1922, and under his fine leadership the church is going steadily forward.

It is interesting to note that the first endeavor to found a church in the capital of the state ended in failure. In 1856 the Reverend William E. Baker organized the First Presbyterian Church in an upstairs room on the northwest corner of J and Sixth Streets. It had thirty-eight members, three of whom united by confession of faith, and this year this church was represented in the Synod of the Pacific. Mr. Baker was unanimously chosen as pastor with a salary of two thousand dollars a year, but in May, 1857, he resigned and shortly afterwards sailed for New York. There was casual supply given to the church for about one year. Efforts to obtain a pastor of the church ended in disappointment to the congregation. About January 1, 1858, the Board of Missions had to inform the church that no suitable minister could be procured to fill the place. Three ministers were called who declined the call. Occasional help was rendered by some of the most eminent of the ministers of the church but the congregation became disintegrated and at the outbreak of the Civil War there was a sharp cleavage which finally disrupted the church. In 1861–2 the city was swept by destructive floods. The ultimate outcome of the combination of troubles was that the name of the church disappeared from the roll of the Presbytery. A sheet pasted in the Sessional Record

of the church contains the last written documentary statement bearing upon its early history.

Sacramento, April 27, 1864.

G. I. R. Morrell, Esq.,

Clerk of Session of First Presbyterian Church of Sacramento:

Since the last meeting of the Session I have given letters of dismission to the following persons in good standing in the church to unite with other churches. Please enter a proper record in the Session Book and on the roll of members.

This communication was not signed. Some twenty-nine members were thus dismissed. When the Westminster Church was organized in 1866 by the Reverend James McDonald, D.D., some of these members were regained.

The early history of the First Presbyterian Church of Santa Rosa was almost, but not quite, parallel to that of the First Church of Sacramento. It began when Santa Rosa was a hamlet of twenty-five houses and had a population of possibly one hundred and fifty. But the country district round about was already settled. Indeed Sonoma County, having some of the finest land of the state, was early sought by farmers from the western frontiers. It was known upon the coast as the "State of Missouri." The church here too had rather a precarious early history. The Reverend James Woods gave it supply from December, 1855, until December, 1856. Then came a period of irregular and discontinued service. The next stage of the history of Presbyterianism in Sonoma County begins with the arrival of the Reverend Thomas Fraser in December, 1859. Here, for the first time, we reach one of the names most

conspicuous in the story of Presbyterianism upon the Pacific Coast. As we proceed further in the next decade we will learn that the church had no greater pioneer founder than Dr. Fraser. The Santa Rosa church for some time was conjoined with Two Rock and one or two other outside points to form one pastoral charge.

Other churches founded prior to 1860 were the Church of Suisun in Sonoma County, which for some years formed one pastoral charge with Vacaville but ultimately disappeared, leaving Vacaville alone. In 1858 the church of Healdsburg was organized by the Reverend James Woods. Indeed for some time there were two Presbyterian churches in Healdsburg, one belonging to the Old School and the other to the New School.

Among the early mining towns near Sonora was Chinese Camp in Tuolumne County, which was a scene of busy merchandise, and here a church was organized by the Reverend Robert McColloch. In 1858 the place was swept by fire and with the recession of mining the church disappeared from the roll of the Stockton Presbytery. There were other churches projected and extinguished in the same way.

Meanwhile the church was reaching out to a wider range of service. Three hundred miles north of the Golden Gate, not far south of the Oregon boundary line, is Crescent City, a thriving center of the lumber industry. The San Francisco Presbytery, on April 18, 1855, took steps to supply this place with the gospel. The church was organized during that year by the Reverend Edward S. Lacy, who had been the pulpit supply of the Howard Presbyterian Church

during the six months' absence of Dr. Willey. Mr. Lacy did not remain long in the place, being shortly afterwards called to be the pastor of the First Congregational Church of San Francisco, where he remained for almost a decade. There is no record of the enrollment of the Crescent City church, and for the first three years it had a precarious existence. For a time the church building was occupied by the Methodists; afterward the Roman Catholic Church permanently gained possession of it. Later the Presbyterian Church reorganized in a new building.

Early in the history of American settlement upon the coast Mendocino became an important port for the shipping of lumber. Here was a mill that cut millions of feet of redwood timber; and the proprietors, Messrs. Ford and Williams, were earnest Christian men, who practically out of their own resources established the Mendocino Church. It was organized in 1859, the most northerly point thus far in the Benicia Presbytery, a Presbytery which even today has an extent of three hundred miles north and south. The church building in Mendocino was one of the finest of the first decade of construction. Later, owing to the decline of business in the town, the church became less prosperous.

In the following year still farther to the north was established the Arcata Church on a beautiful site overlooking Humboldt Bay. The Reverend Alexander Scott, a graduate of Princeton Seminary, was commissioned by the Board of Missions in 1860 to labor in California. After spending a month in Sacramento and feeling the almost complete hopelessness of the situation there, he went on to Union Town, as Arcata was first called, and here organized

a church. He was followed by the Reverend James S. MacDonald in 1862, who speaks of the beautiful house of worship close to the border of the redwood forest, with its wonderful outlook. This church in a new building, still remains, strong and effective, to this day.

Settlement was reaching out in all directions up the Sacramento Valley. The Reverend W. W. Brier organized the Red Bluff Church in 1860 at the head of navigation of the Sacramento River. Southwards, in what was then the lower part of the Presbytery of San Jose, the Reverend James Woods organized the Watsonville Church in 1860, which was reorganized later by the Reverend W. W. Brier and placed upon a permanent basis. And far away in the southland, at the pueblo of Los Angeles, there had been made efforts for the organization of a Presbyterian Church. But inasmuch as we are to deal with the early history of the church in Los Angeles in Chapter VIII, we will her eomit any further references to the obscure beginnings in the southern metropolis.

These then were the churches founded in the decade that closes in 1860. The earliest of these churches were located in the earliest centers of population, in San Francisco, Benicia, Marysville, Stockton and Sacramento. These were generally of permanent growth and achievement. Where they disappeared they were succeeded by other churches either Presbyterian or of some other evangelical denomination. The organizations effected in the mining towns were more precarious, and most of these vanished in another decade. But already agriculture is giving promise of a wholly new development, such as the first arrivals could scarcely have

foreseen, and there are new rural settlements, first in the country around the bay of San Francisco, such as the San Ramon valley and the land stretching southward on both sides of the bay towards San Jose. There are farming districts, south as far as Watsonville and north as far as Red Bluff, also on the northern coast around Humboldt Bay, where lumbering, too, is now becoming an immense factor in development. But practically all of this settlement depends upon water transport. The following decade, with its vast railway extension, is the decade of the expansion of the church into the wide valleys.

It may be well here to give a summary of the Presbyterial statistics of the decade. In doing so we omit the statistics of the Presbytery of Oregon, which was so far removed from California as to be practically a distinct field. The Old School statistics are as follows:

| | | | |
|---|---|---|---|
| 1855 | | | |
| Presbytery of California, | 3 ministers, | 5 churches, | 233 members |
| Presbytery of Stockton, | 3 ministers, | 2 churches, | 65 members |
| Total | 6 ministers, | 7 churches, | 298 members |
| 1860 | | | |
| Presbytery of California, | 9 ministers, | 2 churches, | 625 members |
| Presbytery of Stockton, | 3 ministers, | 3 churches, | 63 members |
| Presbytery of Benicia, | 7 ministers, | 5 churches, | 214 members |
| Total | 19 ministers, | 10 churches, | 902 members |

The New School statistics are as follows:

| | | | |
|---|---|---|---|
| 1855 | | | |
| Presbytery of San Francisco, | 13 ministers, | 10 churches, | 302 members |
| 1860 | | | |
| Presbytery of San Francisco, | 7 ministers, | 4 churches, | 123 members |
| Presbytery of Sierra Nevada, | 3 ministers, | 4 churches, | 154 members |
| Presbytery of San Jose, | 6 ministers, | 3 churches, | 104 members |
| Total | 16 ministers, | 11 churches, | 381 members |

Dr. Scott, the outstanding preacher of the church, belonged to the Old School, and at the height of his popularity drew such crowds that it was difficult to accommodate them, but the New School men were very able and much more aggressive in the Home Mission work than were the men of the Old School. The First Church of Oakland, San Jose, Red Bluff, Mendocino, Alameda, nearly all the churches in the mining camps, and most of the early churches in Nevada, were organized by "New School" men. Dr. Kendall, the General Secretary of the New School Board of Home Missions was a man of statesmanlike vision, capable of inspiring the Home Missionaries to the remotest field of the church.

We should note also that from the very beginning the strong churches of San Francisco were accustomed to help the weaker churches outside. For instance when the First Church of Sacramento became disintegrated and was about to dissolve, the Reverend Dr. Anderson, pastor of First Church of San Francisco, came to its aid and at a meeting of the congregation held about May, 1858, offered on behalf of his church, and Calvary Church, to raise the sum of $1200 for that year, provided the church would continue its organization and pay its debts. The records do not disclose the sequel. In this same connection there lies before me an interesting letter written to the Reverend Thomas Fraser, D.D., by Mr. James B. Roberts, a well known elder of Calvary Church, with which he encloses checks to the amount of $150.00 in part payment of the pledge of the Ladies' Missionary Society of Calvary Church, towards the cost of constructing the church in Santa Rosa. More is to follow. But he naively remarks

that the ladies collect money slowly. The date of this letter is indeed December 5, 1862—somewhat later than the period under discussion, but it indicates a settled policy.

On the whole the new population was American, especially in the rural communities, fundamentally devoted to the American ideals of justice, honesty, freedom to pursue one's lawful occupation, and civil and religious liberty. Despite the riot and violence which in the days of the gold rush were everywhere open (and practically every man carried a gun), the underlying sense of public decency soon asserted itself, and substituted a truly American administration for both the mediaevalism of the Mexican institutions and the shoddiness and political jobbery which disgraced the beginnings of municipal government in San Francisco. In every community where the American population is relatively strong the ultimate triumph of American ideals is certain. Even today it is probable that California is more American in blood than is New York or Massachusetts. Thus our churches, from the beginning to date, have been generally composed of native American settlers, in which other men of English speaking nationality find themselves readily at home.

But our church in California has also always had a considerable number of people of foreign blood, near to ourselves, or more remote, for whom we have had to provide gospel ordinances. Thus we have seen the foundation of the Welsh church. There were also Spanish and German churches. And when we come to the history of Oriental missions in this state we will learn how definitely the burden of the Chinese lay upon the Christian conscience.

In various directions the Presbyterian church reached out beyond the borders of its own organization to bless the community. For instance the Ladies' Protection and Relief Society of San Francisco had its origin with one of the splendid women of Howard Church. She was the wife of Major Amos B. Eaton, Commissary of the U. S. Army, one of those rare and radiant women of refinement and position who freely consecrate all their gifts to the glory of God and the blessing of humanity.

She was sitting at her window one day, looking into the street, when a young girl, a complete stranger, rushed to her door and asked for her protection. She had arrived alone in the city, had been enticed into a house which she soon discovered to be disreputable, had escaped into the street, and hurrying along in her desperation had chanced to catch a glimpse of the kind, motherly face of Mrs. Eaton, and had appealed to her for aid. She did not appeal in vain. Mrs. Eaton soon found that she was worthy of her shelter. And from this incident, which might so easily have terminated in a tragedy, Mrs. Eaton learned the necessity of providing a permanent refuge for the tempted and defenceless girls of the city. She called a meeting of Christian women of all denominations to be held in the First Baptist Church, and started on its career the "Ladies Protection and Relief Society," which was the parent society of all the similar unselfish, holy organizations of women whose work has illuminated the pages of the history of San Francisco.

The Protestant Orphan Society of San Francisco originated with one of the good women of First Church. Dr. Williams tells us that in January,

1851, a Mrs. Nathaniel Lane, a prominent member of his church, called at his home and spoke of the importance of making some provision for the care of orphans such as she had known in her former home in New Orleans. On January 31, 1851, a meeting was held in First Church, for the purpose of forming an orphan society. Mrs. Williams was elected the first President and Mrs. S. H. Willey, the first Vice-President. The original society still remains with all its beneficent ministry and it has been the inspiration of many similar societies, Protestant, Catholic and Jewish.

There has been some contradiction in accounts given of the origin of the Young Men's Christian Association in San Francisco. But the present historian accepts that of the Reverend Albert Williams,[1] who was an eyewitness of the events he records, and also is generally a most reliable witness.

> It was my privilege to become one of the founders of the Young Men's Christian Association of San Francisco. This cause has retained an abiding interest in my mind. In view of the need of such an instrumentality, especially in San Francisco, I was prompt to give to the proposal of organization special attention. The meeting with this object in view, was held in the First Presbyterian Church, and the draft of a Constitution was made by myself. At that meeting, July 18, 1853, the Young Men's Christian Association was formally instituted.

The first president of the Association was a young man named Osborn, a lawyer and a member of First Church, whose example gave refreshment and moral strength to the young men of the city, but who died before he had reached his prime.

[1] Pioneer Pastorate, p. 158.

Such were the beginnings of one of the greatest and most beneficial institutions of our city and state.

The early work of the Presbyterian Church in the way of education is so important that I must reserve that for a separate chapter.

We cannot close this chapter without some reference to the attitude of the church and the ministry to the moral conditions which existed in the city from 1849 to 1856 and culminated in the organization of the Vigilance Committee. Conditions of public safety were continually growing worse during these years. Thieves, incendiaries and murderers were numerous, cruel, aggressive and defiant. Fires were kindled to destroy and to give the perpetrators an opportunity for plunder. The laws were not executed because the officers of the law were themselves inefficient and corrupt. The better people seemed for a time to be totally unable to cope with the situation. They held conventions and endeavored to make good nominations to place before the electorate. But when the elections were held the candidates returned always had the same notorious character. In the subsequent investigation it was discovered that ballot boxes were made with false sides and bottoms in which were packed any desired number of ballots beforehand. Thus it made no difference how many votes were cast on the election day. Voting became useless. This device was not known at the time or drastic measures would have been taken earlier. It was the subsequent investigation that brought into light the full enormity of the corruption of the political bosses of San Francisco down to the year 1856. Meanwhile, on October 8, 1855, the San Francisco Evening Bulletin began pub-

lication, edited by Mr. James King. He produced a remarkable paper, one which discussed the political situation without fear or favor. He even gave the names of the men who were responsible for fraudulent elections and moral corruption. One of these, a man named Casey, had been a convict in Sing Sing Prison in New York. Mr. King stated this fact in his paper. On the same afternoon Casey found Mr. King on the street of the city and shot him in cold blood. Casey immediately gave himself up to his friends at the police station where he thought that he would be safely taken care of. It is certain that he did not expect that any punishment would follow. Indeed it is said that in those days the prisoners arriving at the jail were welcomed with a glad hand-shake by their friend the sheriff and by his associates the jailors. The shooting of King brought to a crisis the moral indignation which had been steadily growing. The tolling of the fire bell brought together a crowd so great that the confederates of the assassin were filled with terror. Casey had to be kept in jail for his own safety. The volunteers were organized into regular military companies, each with its officers, and all under the direction of a central executive committee of thirty-three members. They declared their one purpose to be "to perform every just and lawful act for the maintenance of law and order, and to sustain the laws when faithfully ministered, but we are determined that no thief, burglar, assassin, ballot stuffer, or other disturber of the peace shall escape punishment either by quibbles of the law, the carelessness or the corruption of the police, or the laxity of those who pretend to administer justice." At this juncture Dr. Scott, the pastor of

Calvary Church, declared against the Vigilance Committee, asserting that they themselves were criminal lawbreakers and that the punishment of criminals should be left to the officers who were sworn to execute the laws. No one doubted the complete sincerity of Dr. Scott, but upon this occasion he entirely failed to carry public sentiment with him. Extra-judicial measures were evidently necessary. The Reverend J. W. Brayton made an able reply to Dr. Scott, which was published in The Pacific on December 18, 1856. He pointed out that: "Men guilty of crimes could not be punished. From homicidal lists carefully kept it is known that at least twelve hundred murders have been committed in San Francisco and not more than three or four have been executed by law. The ballot box and the executive power of the city were in the hands of criminal classes and unprincipled demagogues, who could thus perpetuate their own rule. The worst official swindles that have ever been perpetrated ruined and maddened our business men. Life had no security where there was no punishment. The body of some unfortunate man was found floating in the bay almost every morning. . . . There was not a man in the city who did not know that left to the law there was no chance that Casey should be punished. When the news of Mr. King's murder startled the city, I also joined the crowd that from all quarters hastened to the fatal spot. Gaining access to him I sat long at his side as he lay in agony and blood, breathing yet no vengeance against his murderers." Suffice to say that in this time of testing practically the whole moral strength of the church was behind the work of the Vigilance Committee.

In closing this account of the general activities of the church during this decade, let us note that on September 1, 1851, "The Pacific" issued its first number, a joint production of the Congregational and New School Presbyterian churches. The Pacific Expositor began publication in 1860.

## Chapter VII

# THE SECOND DECADE IN THE NORTH

ACCORDING to the United States Census of 1850 the population of California was 92,598; according to that of 1860 it had reached 379,994 and at the end of the decade now under consideration it had risen to 560,247. During the first decade the chief industry of the state was mining, which attained the peak of production in 1855 when it yielded the immense sum of $67,613,487.[1] Sometimes the miner struck it rich and acquired sudden wealth; more often he derived a steady daily gain from the washings of his pans, which in the accumulations of the months of labor amounted to a tidy sum; occasionally he had his earnings stolen from him. His was a hard, rough life, unwashed and unshaven, with the mud for a floor, a wooden box for a bed and a saddle-bag for a pillow. His diversion was commonly a drunken orgy.

Mining has never ceased to be an important item in the industry of California, and in the second decade of our history it was still in vigorous operation. But from the very beginning of the existence of California as a state there had been a protest from the agricultural interests against the domination of the legislature by the miners. Los Angeles,

[1] Estimate of the California State Mining Bureau in 1912, quoted by Cleland, His. of Cal., Am. Pd., p. 268.

which was chiefly a cattle county, was especially aggrieved; and out of this conflict of interest there arose frequent proposals for the division of the state and the establishment of territorial government in the southern part.

But a shifting of the center of political power occurred in the second decade. Agriculture was rapidly achieving a new importance. Already shrewd speculators were perceiving that wealth derived from the ownership of land might ultimately exceed wealth produced by mines. In 1860 there were shipped from San Pedro a million pounds of grapes packed in sawdust. And William Wolfskill had already planted his first seedling orange trees. Although the southern part of the state never was rich in the golden metal, and thus did not come into prominence or gain population so early as did the northern part, it did become rich in golden fruit. And a disastrous drought in 1863–4 proved to be a blessing in disguise in that it forced the southern ranchers to divide the cattle ranges into smaller holdings suitable for the raising of fruit and to study the possibilities of artificial irrigation of the land.

All of which means that for the period of the life of our church which we are now studying, the agricultural settlement is displacing in importance the mine, and affording a far more permanent basis for religious work than we have had thus far; and, moreover, there is a new south emerging, a south of orange groves and cities, which in its subsequent ecclesiastical development will far outstrip the north. But inasmuch as the next chapter will deal with the early history of our church in the southern section of the state we will here omit further reference to

the important churches which were there founded during this decade.

The other characteristic of this period as it relates to the growth of the church is the building of railways. It soon became evident to the early leaders of the state that its commercial and industrial development would be narrowly restricted, especially its development in agriculture, unless it could have a closer communication with the eastern states and a readier access to their markets. The establishment of the Overland Mail and the Pony Express were intended to bring the east and west into closer postal relations; but this did not greatly aid the marketing of the rancher's produce. It was railroads that were needed, and it was by the vision and energy of the Big Four, Messrs. Stanford, Hopkins, Crocker and Huntington, that the Central Pacific Railroad was driven through and pushed over the mountains between the years 1861 and 1869, until it met the Union Pacific near Ogden. And now the way was open for the unrestricted westward movement of the vast new population which would fill the San Joaquin and Sacramento valleys, and in the course of time send all their varied produce of cattle-range, grain field, vineyard and orchard into the markets of the east. The extensions of the railway into the southern part of the state still lay in the following decade, and the Oregon-California Railroad was not completed until 1887. But from this time onward the progress of settlement and the location of churches mainly followed the line of the railroad.

Other movements affecting the life of the church besides those which were local in California were the

national agitation between the north and the south which culminated in the Civil War. This did not indeed affect California so directly or so deeply as it did the states in the east, because it was remote from the scene of the conflict, and at the outset of the struggle it seemed impossible to send any considerable body of troops to join either army. Later there were some fifteen thousand young men of California who stood in the ranks of the Union Army. On the whole the sympathy of California was decidedly with Lincoln and his cause, but there were a good many influential people who espoused the side of the Confederacy. The cleavage entered the churches and divided the communion table. The national body of the Presbyterian Church was cleft in two, the south against the north.

At the same time, working beneath the outward divisions, there were new forces making for unity. And the two schools of Presbyterianism in the north, the old and the new, returned in 1870 into the one fold. Indeed the national disruption was one of the most compelling causes of the reconciliation of the two schools of northern Presbyterianism for they both discovered that in the presence of a danger which threatened the freedom of the human spirit, their former difficulties became of minor import.

California happily, being removed from the scene of actual conflict, and substantially standing with the northern side, escaped the national division. On the other hand she shared in the new spiritual union, when the two divergent schools of interpretation of the Confession of Faith, agreed to live together and trust one another, and she entered joyously into the reunion of 1870.

Such are the general characteristics of the period that lies before us. It remains for us now to deal with the details of the picture, to behold the rise of new churches and to trace the progress of churches already established, keeping in view some of the potent personalities who move in these new scenes.

We begin with the Brooklyn Church, which is now a downtown church in the city of Oakland, faced with all the perplexing problems of a district from which the older families are removing to the desirable new residential suburbs. But in the early sixties it was a village of a few hundred inhabitants, known by the Mexicans as San Antonio Embarcadero, and having the additional American name of Clinton, cut off from Oakland by the marshy estuary, which is now Lake Merritt, and having a reputation for whiskey drinking and insecurity of life and property. Not far from the place where the church afterwards stood was the bull pen, where there was a large amphitheater in which on Sunday mornings the populace would gather to see bulls and bears fight. No one believed that a church could live in this place. It was a very unpromising field.

But here the Reverend W. W. Brier, the vigorous Synodical missionary of the New School, determined to start a church, holding the first meeting of which we have record on April 16, 1859, when he gathered a group of five men "to be known as the Trustees of the First Presbyterian Church of Brooklyn, and to receive and hold in trust all property which may be acquired by the said Board." Mr. Brier being a minister of the San Jose Presbytery, this church became connected with that body. There was in the community a Mr. A. G. Webster, who

was a godly man, and who was the first person to try to hold religious services there. He fitted up the old school house after a primitive fashion and sent out invitations to different ministers to come and preach.

Just then there appeared the Reverend George Pierson, a returned missionary from the Micronesian Islands, who was detained in San Francisco harbor by the illness of his wife, and who undertook the pastoral care of this needy field. He organized the church on February 16, 1861, and dedicated the first building on the first Sabbath of the following May. He was a man of rare devotion and power, and from the very outset of this ministry worked without the aid of missionary money. Even the men who ridiculed the project of the church respected him. The proprietor of a circus one day came to him and offered to give him a show for the benefit of his church. The offer was graciously declined.

Mrs. A. H. Hamilton, one of the few original members of the church, has supplied some significant reminiscences of those days. Among these she tells us: "The morning on which we went across from Clintonside to the dedication of the church, a lady walking with us, looking at the beautiful sight of the new church, and the people gathering, said: 'This is a very different sight from what I saw as I looked across there a Sunday morning a year or eighteen months ago, and saw two human bodies hanging from the limbs of one of those oak trees, on the other side of the street in front of the church.' "

From the outset this church has been blessed with the spirit of evangelism and missionary zeal. It has

had a succession of strong ministers, among whom were the Rev. Robert Paterson, D.D., under whose ministry from 1875 to 1885 the church made a great increase of membership, the Reverend E. S. Chapman, D.D., in whose pastorate, in 1887, the present building was erected, and the Reverend Samuel S. Palmer, D.D., afterwards moderator of the General Assembly.

The neighborhood soon outlived its early qualities of roughness, and became one of the most desirable residential districts of the expanding Oakland. Who can say how far the presence of Brooklyn Church in the community was the cause of the change? But in the cities of California no population is permanent; and Brooklyn church is engaged in a new struggle for existence of a kind which the last generation could not have foreseen.

Just about the same time the Synod of Alta California, under the administration of Dr. Brier as Synodical Missionary was pressing over the lines into Nevada and beginning work there, establishing the church at Carson City in 1861, and that of Virginia City in 1862. We reserve these churches for later consideration when we study the history of the Presbytery of Nevada.

From this time onwards in San Francisco there are made repeated efforts to establish new churches. The majority of these have succeeded splendidly; but some have been abortive. We have already seen one such attempt in the story of the Geary Street Church and now we meet with another. St. Paul's Church was organized in 1861 as a south of Market Street church of the Old School, and received under the care of Presbytery, and in 1865 it was dissolved

by Presbytery and its members were added to the roll of First Church.

The Vallejo Church was founded on November 22, 1862, but earlier than this date the town had received occasional service from Dr. Woodbridge of Benicia. Under the ministry of able men it has had a steady, continuous growth throughout its history. Three of its pastors have remained long enough to allow their full powers of service to tell in the life of the church and community. The Reverend Nathaniel B. Klink was stated supply from 1862 to 1883. The Reverend Theodore F. Burnham was stated supply and pastor from 1892 to his death in 1910, and the Reverend Darius A. Mobley, D.D., has been pastor from that date to the present. A distinctive feature of the work of the church is its close connection with Mare Island Naval Station, where hundreds of workmen are employed and thousands of our American blue jackets are coming and going every year.

In 1863 the Vacaville Church was organized by the Presbytery of Benicia. Some years previously it had been worked by the Reverend James Woods in connection with Suisun. The latter church disappeared from the records from this time onwards and Vacaville remained alone. It is now a thriving church, in a beautiful fruit district, and under the care of Sacramento Presbytery.

Early in the sixties the city of San Francisco passed over, and around, Nob Hill, and began to build up a new district in the valley through which ran Larkin Street, and here amid the sand hills a new church of fourteen members was organized on November 8, 1864, known as the Larkin Street

Church. Later with the growth of the city, the church was moved still further to the west, and its name changed to Franklin Street. Under the one name or the other it had a honorable history for forty-one years, growing to moderate strength and then declining, until the fire of 1906 wiped it out of existence. Its pastors were a succession of faithful men, some of them bearing well known names, such as: The Reverends J. D. Strong, J. H. McMonagle, Dr. Fillmore, J. C. Eastman, D.D., J. M. Allis, W. W. Faris, J. T. Wills, D.D.

In 1865 the Central Presbyterian Church was organized in San Francisco to serve the district centering about the junction of Sixth and Market Streets. Its last building was on Tyler Street, now Golden Gate Avenue, between Taylor and Jones Streets, and was dedicated on November 28, 1869. But it was never free from a crushing debt, which, in its later years, accumulated greatly, until it amounted to $33,000. The building was sold to the United Presbyterians, and in 1893, the name of the congregation disappeared from the roll.

Meanwhile, on the eastern side of the bay, two new churches came into being, both destined to usefulness, and one to eventual strength. They were the Contra Costa church, and that of Alameda.

In February, 1863, the Board of Home Missions commissioned the Reverend H. R. Avery to labor in San Ramon Valley. He held services in Pacheco, San Ramon and Green Valley, adding Antioch in the following year. In 1875 it was decided to concentrate this work in the organization of a central church in Danville, and to adopt Danville as the name of the field. In the early years of the settle-

ment of this valley the farmers were of American stock, but within the present century here, as in many other sections of northern California, the land has passed into the hands of the Portuguese and Italian Swiss colonies.

The name "Alameda" means "lovely," and lovely it was in its ways, and its homes, and its sunlight, for the people of San Francisco who sought its retreat at the close of the day's work. The church began in 1864 with an afternoon service given by the Reverend George Pierson of Brooklyn, who labored here for six months, and was followed by the Reverend W. W. Brier, who organized the church on November 5, 1865, with twelve members. Its story has been one of steady, unintermittent growth. And so effectively has it covered the needs of the city of Alameda that a second church has never been seriously undertaken. Its pastors have been the Reverend E. Graham, the Reverend F. L. Nash, who is still living and teaching a Bible Class in the church, the Reverend Rodney L. Tabor, who carried the church through its most painful struggles, and dying in 1885, left a fragrant memory, the Reverend E. G. Garette, who finished a noble life work here, the Reverend Frank S. Brush, D.D., a cultured gentleman and builder of churches, under whose ministry the present building was erected, the Reverend Herbert Thomson, D.D., a refined scholar and preacher, and the Reverend Earle P. Cochrane, under whose pastorate the church attained its largest membership.

We have already spoken of the Westminster Church of Sacramento, which, after the failure of the first attempt at Presbyterian organization, was

launched on January 21, 1866, by the Reverend James S. MacDonald, with a new hope and a new name. But behind the presbytery's minute of its organization there lay a petty, bitter struggle, in which the minister of the defunct First Church endeavored to block the way of Dr. MacDonald, who was then a young man, and prevent his obtaining funds from Mission sources. Sacramento had not yet recovered from the floods and the drought of 1864, which, coupled with the previous injurious failure of the church, had precluded the possibility of raising funds upon the ground. But young MacDonald persisted. Mr. J. B. Roberts, elder of Calvary Church, wrote to him: "You go on and I will see that you do not want." He sent him each month a check for ten dollars, and Calvary Church sent him an additional two hundred and fifty dollars during the year.

The church used the buildings of the State Capitol for all its earliest meetings. The first meeting for conference was held in the Assembly Room. This was almost two years earlier than the date of actual organization. The old Senate Chamber was the first place of worship, and later the District Court Room housed the congregation until the church was built. Calvary Church, San Francisco, then under the pastorate of Dr. Wadsworth, gave two thousand dollars towards the erection of the new building and Calvary's minister preached the dedicatory sermon.

Standing in the State Capitol close to the center of political strife and contention, where sometimes the honor of legislators has been bought and sold, where always the temptations are strong to postpone the people's good to private advantage, where amid

the dust of opposing factions it is hard to see clearly the right and to walk bravely in it, this church has been ever a source of righteousness, refusing to negotiate any weak compromise with evil, and therefore strong, and affording to many a legislator and public servant a new access of strength to resist the wrong and finely and fearlessly to obey the calls of duty.

The Reverend Sherman L. Divine, D.D., who entered upon his pastorate in 1925, has a rich inheritance from the labors of the past, and a holy benediction. And to-day he is leading his congregation, now grown great and strong, in the new enterprise of erecting a building to cost $350,000.

Still the east-bay church was lengthening its cords, following the movement of population southward along the shore, and, in 1866, San Leandro Church was founded.

And the Presbytery of Stockton lengthened its lines to the borders of the State of Oregon by sending the Reverend R. McCulloch to occupy Yreka. But no permanent organization was effected and in the minutes of the Presbytery of Sacramento, dated April 25, 1873, we read that "the churches of Yreka, Scott Valley and Austin, Nevada, having ceased to exist as organized churches, were stricken from the roll." The Methodist Episcopal Church permanently and effectively held this place.

In San Francisco, still further to the west than the church had yet gone, on Fell Street, near Gough, the Westminster Church was organized in 1866. It was in a growing residential district and if it had not been for the fact that the Howard Church and Calvary church both moved into territory tributory to

this church, and, at a later period, the First United Presbyterian Church also, it would doubtless have grown to be one of the city's great churches. Even as it is, surrounded by a neighborhood largely Roman Catholic, it has rendered a steadily effective service in a location which is today the very center of the city. It has had such pastors as the Reverends F. L. Nash, John Quincy Adams, D.D., E. H. Avery, D.D., Ralph Marshall Davis, D.D., D. A. Mobley, D.D., and the present large and genial soul, the Reverend Hugh Gilchrist, D.D. Among the well-known Presbyterian families which have been connected with this church are those of elders C. S. Capp, Charles Geddes, Charles Adams, Almer M. Newhall, F. M. Greenwood, and John Maclaren. The last named was the maker of Golden Gate Park.

In 1867 a new southern outpost was established in the San Joaquin Valley in the founding of the Visalia church with sixteen members. Its early records were lost by fire. Like more than one of our California churches it has suffered at one period of its history by the unfaithful or disgraceful conduct of its minister. But this outpost was never abandoned, and today, under the leadership of the Reverend Herbert W. Tweedie, it is one of the strongest and most agressive churches in the San Joaquin Valley.

In the same year San Francisco Presbytery organized the Emmanuel Church, another which did not survive, being disbanded in 1878.

But the Chico Church, founded at this time, has had abiding and growing strength. In July, 1868, the Reverend James S. McDonald, then of Sacramento, at the invitation of General and Mrs. John

Bidwell, visited Chico, which visit resulted in the organization of Chico Church with sixteen members. This church has been self-supporting from the inception of the work, owing largely to the steadfast generosity of General Bidwell, and his noble wife. There has been no extraordinary growth at any time in the history of the Church, but a solid, steady gain in strength year by year. Under its present pastor, the Reverend Rollo Clay LaPorte, its future is full of promise.

We cannot leave Chico Church without some more extended reference to General Bidwell, whose life was interwoven with much of the history of our state and country. We have already seen him as the pioneer;[2] it was he who after the discovery of gold at Sutter's Mill brought out the first free gold to San Francisco. He was intimately associated with men who gambled, and drank, and indulged in flagrant immoralities, at a period when these things were almost the usual course of life in California; but his own life throughout was clean. He was in turn a member of the State Legislature and of Congress; but no taint of corruption was ever connected with his name. When nominated as the candidate of the National Prohibition Party for the presidency of the United States, he polled the largest vote in the history of that party. His views on the subject of temperance are illuminating. Earlier in his life he believed that the use of light wines would minister to temperance; and, accordingly, he cultivated the choicest grapes for this manufacture. Later, from some sad experiences, he saw his mistake and at a

[2] P. 25.

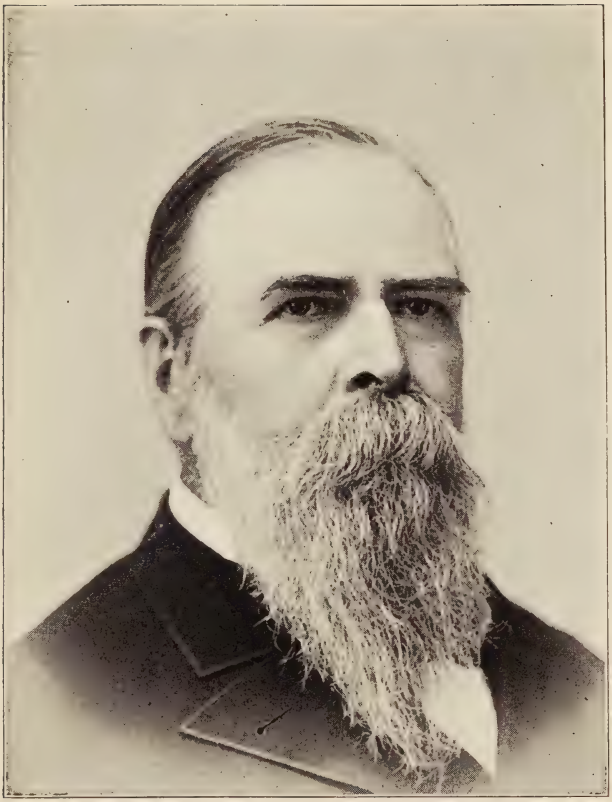
vast loss to himself destroyed, root and branch, one of the finest vineyards in the state.

Elsewhere we deal with the history of Indian Missions to which the Bidwells, husband and wife, devoted themselves. No man in his death was ever more sincerely mourned than General Bidwell in April, 1900, when the Indians whom he had settled on his great ranch near Chico stood about his bier with tears streaming down their cheeks. Indians do not cry. These did. And hundreds of school children strewed flowers along the way by which the cortege passed to the cemetery. At his funeral there were three hymns sung, the first by a choir from the Indian School of our church, the second by a choir from the State Normal School, the third by the choir of the Presbyterian church.

And the essentials of the scene were repeated in the death of Mrs. Bidwell in 1917. Most of the great estate had been dispersed in charities during the lifetime of these fine Christians. The residue was left by Mrs. Bidwell to the cause of Christian Education, and was disposed of under the direction of the committee on Christian Education of the Synod of California.

Other churches founded about this time were Trinity and Olivet of San Francisco, and the San Rafael Church.

In 1865 San Francisco started on a new growth southwest from Market Street in the direction of the Mission. The dwellers in this new district congratulated themselves on their escape from the fogs which, especially in the summer, crept into most of the crevices of the rest of the city. Some of the mem-



GENERAL JOHN BIDWELL

bers of Calvary Church, particularly Elder Roberts, interested themselves in establishing a church in the new locality. In the summer of 1868 religious services were begun at the corner of Folsom and Twenty-second Streets, also a Sabbath School. In December a church was organized with seventeen members, under the pastoral care of the Reverend James H. Marr. Dr. Woodbridge succeeded to this pastorate in 1870 and remained until 1875, when the church divided, a group going out to form the Woodbridge Church. But the church thus formed did not continue in existence. In succession came the Reverends A. K. Strong, D.D., A. S. Fiske, D.D., George L. Spinney, D.D., and J. Cumming Smith. Under the eloquent preaching of the last named the church grew so greatly that a new house of worship was needed, and the present building was erected in 1892. Following Dr. Smith came the Reverend A. N. Carson, D.D., who died suddenly within a year of the date of his installation. Following him came Dr. J. H. Kerr, now of Brooklyn, New York, and following him Dr. E. K. Strong, the son of a former pastor, who resigned in 1912 to become the superintendent of Home Missions in Benicia Presbytery.

From the time of the great fire in 1906 the character of the Mission has been changed. Tens of thousands of homeless people of the poorer classes were driven out of the old south of Market district into the Mission. It ceased to be desirable for the residence of the well-to-do, and Trinity Church became depleted of the families which had made it great in the days of Dr. J. Cumming Smith. It is still an

important, but not a conventional church, and we will deal with it later in a chapter upon present day conditions in San Francisco.

Olivet Church, organized on April 12, 1868, has done a quiet, persistent work throughout its history. It stands on Potrero Heights, overlooking the bay, in full view of the Union Iron Works, close to the Russian community; and has been a steady witness for evangelical truth and piety.

San Rafael Church was organized in the public school building on September 26, 1869, by the Reverend H. D. Cain, with thirteen members. It was then within the Presbytery of California, having no rail communication, and depending upon water transportation to San Francisco. Mr. R. J. Trumbull, an elder of the First Church of San Francisco, did much of the work in preparing for the organization, and later became the clerk of session of the new church. The church was served temporarily by the Reverends A. Williams and A. W. Loomis, of San Francisco. In July, 1870, the Reverend Townsend E. Taylor became the first pastor, remaining until 1873, and being followed successively by the Reverend J. S. Hawk and the Reverend James S. McDonald. In the pastorate of the last named, in 1876, a church building was dedicated, free of debt, the sermon being preached by the Reverend John Hemphill, pastor of Calvary Church. After a pastorate of nine years Dr. McDonald resigned to become Synodical Missionary, and was succeeded by the Reverend Arthur Crosby, D.D., of Brooklyn, New York. Dr. Crosby remained until 1892, when he resigned to found the Mount Tamalpais Military Academy. The Rev. W. B. Noble, D.D., was pastor

FIRST PRESBYTERIAN CHURCH, SAN RAFAEL

from 1893 to 1898, during which time the present stone building was erected. The Reverend David James followed and remained nearly ten years. The Reverend Professor Lynn T. White, D.D., was pastor of the church from 1908 to 1920. The present pastor is the Reverend Herbert Thomson, D.D., who was previously in Alameda. It is a church of wealth and refinement and of large potential leadership.

Such is the roster of churches which came into existence in the north during the decade. But it is to be feared that this mere list will very inadequately convey an impression of the gathering strength and power of the Presbyterian Church as a whole. It would be well if we could get below the surface facts and see something of the living movement in the church of this time. We will try to do something of this kind in our chapter on reunion. But we cannot leave this chapter without a further reference to the attitude of the church towards the Civil War.

The church entered upon 1861 without a tremor of surmise of the terrific events which would take place before the year had run its course. The newspapers spoke of the discontent in the Southern States, then they announced the secession of seven of the states and the organization of another government. Still the truth of the situation did not quite sink into the mind of California. Then the gun that fired upon Fort Sumter awakened the national consciousness to the grave realities of war.

There were a good many citizens in California who had come from the Southern States. Some of them undoubtedly would have favored an extension of slavery into the state of their adoption, and did in fact try to influence the State Legislature in that

direction. But this sentiment was not very weighty among Californians as a whole, and though Senator Gwin, the leader of the Southern Democrats, has sometimes been charged with desiring to transport slavery into California, there is no evidence to show that even he ever seriously regarded this as a practical policy. Later Gwin held a commission in the Confederate Army, and a cell in a Union prison. But with the outbreak of war there was but little open disloyalty in this state. The ministers of the churches all preached loyalty mightily. It was a great moral issue, a question of conscience, a cry for human liberty, without which there could be no moral life. The ministers prayed for the Northern Armies, and Northern victory. All but Dr. Scott. He was indeed a Southerner, and his sympathies were Southern. He was quite conscientious in feeling that liberty was endangered by the endeavor of the North to impose its will on the South. He believed in the rights of the states, which included the right of secession, if the federal government did not govern to suit them. When the other churches of the city flew the flag of the Union, Calvary church did not. The officers of Calvary church were dismayed and expostulated with their pastor, requiring of him that he pray for the President of the United States. He acquiesced. And then—he prayed for the Presidents. At least tradition thus credibly informs us. Whatever Dr. Scott believed he had the courage of his convictions. But a riot in the house of God nearly ensued, and while a crowd was shouting for his blood in front of the church, one of the good ladies of the congregation carried him away in a closed carriage from a rear door. This was in

October, 1861. Dr. Scott never returned as pastor to the pulpit of Calvary which he had made the greatest force for righteousness on the Pacific Coast. And after the long years now we can perhaps take a dispassionate view of the whole transaction and realize that Dr. Scott spoke not merely as the Southerner, but also as the conscientious objector, to whom war was an evil thing.

The sequel belongs to a subsequent period of our story. But here we cannot refrain from recalling that when Dr. Scott later returned to California and had labored for years as the pastor of St. John's Church, and at length had come to die, among those who stood closest to him at the end were the office bearers of Calvary Church. The wounds of the war had been healed.

## Chapter VIII

# THE BEGINNINGS OF LOS ANGELES AND THE SOUTH

UP to the date to which we have carried our history there was little in the pueblo of Los Angeles to suggest the amazing development of the past fifty years or more. And certainly the field contained little to attract any minister who was looking for a reward in this life. The beginnings of evangelical service are obscure. It is evident that even the occasional ministers who sojourned in the place did not always know of the work of their predecessors upon the same ground.

It seems probable that the Reverend John W. Douglas, who established the Independent Presbyterian Church in San Jose in 1849, afterwards worked in Los Angeles for several months early in 1851. And if so, he is the first American minister to hold regular service in the place.[1] Mr. Douglas became the first editor of *The Pacific*.

In any case a minister signing himself "Baptist" in *The Pacific* of June 4, 1852, utters this cry:

> Long have I, in connection with others, waited the settlement of a missionary and school teacher in Los Angeles, but in vain. As yet the calm is continued, no minister is

[1] This is upon the authority of the Rev. William Warren Ferrier, D.D., of the Northern Congregational Association of California, 1926.

there to break the Word of Life to Spanish and American residents. No place needs the Gospel more than Los Angeles. The native population are ignorant and degraded, though possessing the wealth of the land. Few can read, and still fewer can write, whilst hundreds of children are brought up in idleness, ignorance and wickedness. They are superstitious in religion, and attached to the ridiculous observances of the Roman Church. The American population, as a rule, are not likely to favor the preaching of the Gospel, or the establishing of pure morals among the people.

The city of Los Angeles contains about 1600 people, three-fourths of whom are native Californians, speaking the Spanish language. Is there no Presbyterian, Methodist, Episcopal or Baptist minister, who feels it his duty to preach Christianity to the people of Los Angeles!

Our next record of the religious conditions of the place is preserved in the Recollections [2] of the Reverend James Woods, who, late in the autumn of 1854, went to Los Angeles, gathered a congregation and preached the gospel for a year. The place of worship was the old adobe court house, where, on November 18, 1855, he effected the organization of a Presbyterian church of twelve members, except that no elder was ordained. Two men were elected to this office, of whom one declined because he could not subscribe to the Westminster Confession of Faith; and the other desired that his installation be deferred. Dr. Woods also secured a lot for a building.

At that time there were probably about five thousand inhabitants. Four-fifths of these were Spanish. Of the other one thousand, probably one-half were Americans; the other half were English, Scotch, Irish, German, Dutch, French, Swiss, Italians, Swedes, Norwegians, Russians and Europeans generally. Los Angeles at this time, as to population, was

[2] Pp. 197 ff.

a miniature of California. I do not suppose there is a county or nation in the civilized world that has not a representative in California. As to the buildings in Los Angeles, more than nine-tenths were adobe. Brick and frame structures were the exception and very rare.

He gives a lively and amusing description of the life there. The only man in the land who had a carriage was Don Abel Stearns, who had been born in Boston and had lived thirty-five years in Los Angeles and had acquired a hundred thousand head of cattle roaming over five Spanish grants of land. He was the proud father of a Spanish family, for whom shortly before the arrival of Mr. Woods he had bought the afore-mentioned carriage.

But as for the rest of the inhabitants the proper mode of locomotion was a "carro," that is, a cart, having a platform twelve feet by five, set on a pair of wheels, each of which was a drum sawed from a log about three feet in diameter. The axle of the cart went through a hole in the center of the round block which was here about ten inches thick, narrowing down to five inches at the rim, and generally bound with iron. Over the platform, sustained by four stakes at the corners, was a covering of stretched rawhide. It was drawn by two, or four, oxen. And on this "carro" the aristocratic ladies of the don's family, in silks and satins, went to the "fandango," or ball. But the men of the family rode on horses by their sides, and their horsemanship was superb. Sunday was the chief day of amusement and bull-fighting was the chief entertainment of that day, until an American law stopped this.

Mr. Woods did not remain long in Los Angeles after organizing the church, and the organization did not long survive his departure.

The next attempt was made by the Rev. Thomas K. Davis, D.D., who long afterwards was the librarian of the College of Wooster and who, when the General Assembly met in Los Angeles in 1903, returned thither as a Commissioner and was entertained by the Reverend William S. Young, D.D., clerk of Los Angeles Presbytery and of the Synod of California. In a letter dated April 29, 1887, addressed to Dr. Colmery of Los Angeles, he wrote as follows:

I found myself the only Presbyterian minister in the south-southern half of the state . . . had a good Sabbath School, preached regularly twice every Sabbath to a congregation sometimes encouragingly large, and sometimes very small. We organized a church of twelve members, with the principal teacher in the public school, an Irishman, Mr. McKee, as elder." An extract from his diary of March 29, 1856, reads: "On Saturday preached at two o'clock a discourse preparatory to communion. Eight persons were present, four men and four women." March 30, Sunday: "We had our first communion. Fourteen persons communed. Three others who will unite with us, were providentially prevented at the time. The congregation was unusually large for this place.

Dr. Davis remained in Los Angeles about a year, and for a time did not even know that Dr. Woods had preceded him, so little impression did any of our early Protestant pastors make.

We add one other item, copied from The Pacific of October 16, 1856.

A Committee of the State Agricultural Society, consisting of Judge Divine and Reverend Eli Corwin of San Jose, has just returned from a visit to Los Angeles. They speak in the highest terms of the physical beauties and natural resources of that region of vineyards, and with warmth of

the hospitality which they enjoyed; but they think it very doubtful whether the place will take a premium for morality. It is yet a kind of forty-nine place. The distance from market has prevented the right kind of population from going there in sufficient numbers to control the place. The last preacher they had there advised the respectable Americans all to leave the place in a body, and give it up to its own.

It would be easy to condemn these early Presbyterian preachers, who professed a doctrine of the perseverance of the saints, for not holding fast in Los Angeles. It may be that what was needed was the perseverance of the angels. At any rate the Presbyterian church did not finally succumb.

In the "Home Missionary" of April, 1857, we come again upon the Reverend J. W. Douglas who

in the prosecution of his exploring mission in the southern section of California, has been spending considerable time at Los Angeles. This has been in many respects a foreign mission, inasmuch as it required him to pass months isolated from such society as an American minister would find agreeable.

Most of those early Californian ministers did not stop to ask whether their social environment was agreeable or otherwise. That kind came later when the early hardships were conquered and California had gained the reputation of being an earthly paradise. These pioneers endured hardships, and did not talk about them.

The Reverend W. E. Boardman, D.D., of Philadelphia, was the next, beginning his labors in February, 1859. The Los Angeles Vineyard reported that

Mr. Boardman delivered a sermon on Sunday which was listened to with marked satisfaction by his audience. . . . In

accordance with the wishes of the people he consented to remain with them.

Under Dr. Boardman's preaching the congregation grew rapidly and soon steps were taken to erect a church building. A Sewing Society was organized, of which Mrs. Boardman became president, and in the Pacific Expositor of March, 1860, probably from Dr. Scott's pen, we read the following:

> From various notices in papers that have fallen under our eye, we should judge that the labors of this man of God are abundant and highly appreciated at Los Angeles. He is deservedly popular among all classes and with all denominations. We hope soon to be able to report that his congregation is organized and a house of worship is in process of construction.
>
> The day is coming when the "City of the Angels" will be populous; it may be more populous of men and women and children playing in the streets than it ever has been of angels. Los Angeles will doubtless be one of the largest cities of Southern California. Now is the time to sow the seed. This is the day for laying broad and strong the true foundations; for founding schools and churches.

The same periodical in the issue of June, 1861, tells of the laying of the foundation stone of the First Presbyterian Church, which was the first Protestant house of worship in Los Angeles. Catholics and Hebrews joined with Protestants of every variety in extending felicitations on this auspicious beginning. The ladies of the community chiefly had raised the necessary funds. The difficulties of the past seemed to be lifting.

But this effort also was destined to fail. Dr. Boardman labored there for three years, but was unable to organize a church—he had only a build-

ing. In March, 1862, he and his family left Los Angeles on the steamship *St. Louis* for the east.

The ministers engaged in these early efforts believed that they had failed. But they had not failed. Dr. Boardman had not failed. Their efforts were preparing the way for the final victory. Meanwhile without a minister, and without a definite ecclesiastical organization, the women of the community still carried on for a time. There is no record of any minister arriving in Los Angeles up to October 1, 1863, when this telegram was sent to San Francisco:

> The ladies' festival for the completion of the Presbyterian Church came off on September 21, and was generally attended.

But even these good women failed in their effort permanently to establish their church. Our next light in the obscurity of this period comes from "The Pacific" of July 19, 1866:

> The church edifice erected by the Old School Presbyterians in Los Angeles, under Reverend Mr. Boardman's labors, has recently been turned over to the Episcopalians. We understand that Rev. Mr. Blaisdell will go to Los Angeles and remain there until October.

Again in the issue of April 11, 1867, a correspondent gives another picture of the city and refers to the church that had been Presbyterian and had now become Episcopalian.

> Hard and hopeless as Los Angeles has been to all Protestant effort hitherto, the tide seems just now on the turning point, although there will have to be a vast amount of hard work done before Presbyterianism can sail in deep water. Because so many Protestants actually have been obliged to leave this angelic spot or starve, it does not follow that there is nothing to show that they ever were here.

Just under the hill, not far from the court-house, is a new commodious brick church. It was built by the Old School Presbyterians, when Rev. Mr. Boardman, author of "The Higher Christian Life," was here as their missionary.

It is now an Episcopal Church, and has the name of St. Athanasius.

Our Presbyterian friends are not easy about this transfer of their chapel to the "regular succession." They hint about a contract which is yet unmet. The rector that preaches in this sainted house, I am told, has made a great blunder in telling his congregation that it is wrong to do wrong, and that sinners ought to repent. This is meddling with private matters, and the talk wherever I go is, that the leaders have decided upon the policy of starving the rector. Unless the bishop comes to the rescue the rector must leave Los Angeles, if not a wiser and better man, perhaps too good a man for his people.

Thus from 1862 to 1869 there does not appear to have been a Presbyterian minister in Los Angeles. Then came another, who believing in the endurance of the saints, tried and, after a little time, confessed his failure. It was the Reverend William C. Harding, of the Old School, who was able to find but few Presbyterians in the settlement, and these apparently not encouraging. But better days were soon to come.

We will now have to turn to the story of one of the most resolute and most effective pioneers of Home Missions with whom God has blessed the church upon the Pacific Coast. The Reverend Thomas Fraser, D.D., was never robust in body, but he was strong in faith. Moreover he was one of those rare souls who can simply lose themselves in their devotion to a great cause. Body, mind and soul he belonged to the Kingdom of God and, more particularly, to the Presbyterian Church. It is possible that

at times his zeal for Presbyterianism led him to undervalue other forms of doctrine, say Congregationalism. For he certainly believed that Presbyterianism was better than any of the other ways, and he could be a doughty champion of his own church. But in all the documents bearing upon his life and work which have come under the eye of the present historian—letters, reports, actions of ecclesiastical bodies—there has been no trace of selfish interest or personal ambition in the soul of this man.

With all the facts of his ministry we, in a Californian history, are not concerned. We are not concerned with his early missionary work in Wisconsin where he helped to organize the first Presbytery and the first Synod, and was the first moderator of each of these pioneer courts, nor with his subsequent work in North Carolina or Arkansas.

For us his story begins when in December, 1859, he located at Santa Rosa, California, as the pastor of this church and of the one at Two Rock. But his was a spirit which could not stay. While attending faithfully to his pastoral duties in his new field he was at the same time reaching out in all directions to propagate his faith. The churches he organized and guided in Sonoma county are mentioned elsewhere.

In 1868 he was elected by the Synod of the Pacific, and, after an inexcusable delay, appointed by the Board of Home Missions, to the arduous responsibility of being Synodical Missionary. The vast extent of this Synod will be discussed in the following chapter. It all belonged to the parish of Dr. Fraser. He journeyed over the whole extent of it, traveling by land and sea. When he began there were few railways; and the mountain roads some-

REV. THOMAS FRASER, D.D.

times ran almost perpendicularly upwards, and sometimes along the edge of precipices. One needed a steady head to travel them. And the accommodations in the inns were usually the roughest possible.

Such was his life for twenty years, much of the time deprived of the comforts and joys of home, exposed to many hardships, but devoted to the founding of churches, and to their care so long as they were weak. Added to this was the duty of correspondence with the Board, the churches and the ministers, and, in his multifarious tasks, the occasional burden of misunderstandings. This was a work for a strong man. And Dr. Fraser was a strong man, in intellect and soul, if not in body.

The story of Dr. Fraser's appointment would be instructive, if we had space to tell it in detail. The initial movement came from the Synod of the Pacific which had now come to realize the necessity of having a man free from the obligations of a parish and invested with the authority of the church as a whole who could travel through the entire extent of the Synod, evangelizing and organizing as he went. They fixed his salary at $2500, this amount to include his traveling expenses, the Synod agreeing to raise one half of the sum from its own membership and asking the Board of Domestic Missions to give the other half.

But the Board for the first year of Dr. Fraser's tenure of his office, declined to commission or support him. Considering the distance between the office of Dr. Musgrove, the secretary of the Board, and the place of meeting of the Synod, and the impossibility of the Board's obtaining any reliable information about the needs of California except

through Presbyterial and Synodical action, one cannot but feel the injustice of such a control from a distance. The outcome was that Dr. Fraser during his first year of service received $526.89, which was about one hundred dollars less than the amount he had expended in travel. The Synod at its meeting in 1869, receiving this report with consternation, raised on the spot $503.50 from the various churches represented. The following year Dr. Fraser received from the Board the sum of $600. After the Union of 1870 we do not hear much about the financial problem. The amount of service the Synodical Missionary rendered seems to have had no relation to the amount of salary he received. For a considerable period during Dr. Fraser's administration of his office the churches he founded averaged one a month. He is credited with the organization of something like one hundred and twenty-five churches in all.

Now we return to Los Angeles. In the spring of the year 1869 Dr. Fraser spent two months in exploring Southern California. All this travel was done by stage. The first day he had a narrow escape from a runaway team. He passed through and preached in Salinas, Monterey, San Luis Obispo and Santa Barbara, and after a long ride by night, which he found bitterly cold, he arrived in Los Angeles. There he spent two weeks, "a sad, sorrowful time," he calls it in one of his letters. He tried to find the Presbyterian church, or some member of it. He says:

> I think I visited everybody in town but could find absolutely to trace of it anywhere; I preached several nights; finally in the county recorder's office I found that a deed had

been made by the trustees of the Presbyterian Church conveying its entire property to the Episcopal Church; that was all I could find.

The local trustees who had made over the property to Bishop Kip of the Episcopal Church had laid down two conditions, namely, that a regular service should be maintained by the latter body, and that they should refund to the Presbyterian Board of Church Erection the sum of $500 expended by the Board upon the building. Dr. Fraser found that the service had been duly maintained but that the money had not been refunded. It was soon afterwards paid to him, and as he could do nothing immediately in Los Angeles, it was used toward the erection of the First Presbyterian building in Wilmington, which at this time was called San Pedro.

But it was also discovered somewhat later that this transfer of property had been made by the trustees of the local church on their own responsibility, without vote or sanction of the church, which action seriously clouded the title of the Episcopal church. This first building stood at the corner of Temple and New High Streets, so that the land soon became of great value. Litigation ensued, and in 1882 the property was recovered in part by the Presbyterians. When Dr. Young arrived in Los Angeles in 1884 the old building was still standing. Later it was used as a tax collector's office. The site of it is today included in the court house grounds.

It was Dr. Fraser's desire that the Board of Missions should send out from the east a man of commanding personality and outstanding pulpit ability to represent our church in Los Angeles, in order, if possible, to recover the lost ground. Dr. Fraser had

made up his mind that this was a strategic point for Home Mission work. To Dr. Henry Kendall, the secretary of the Board, he wrote that there were places which the Presbyterian Church should take and hold, regardless of expense, as England held Gibraltar, and that Los Angeles was one of them. Dr. Kendall replied. "I have read your letter to the Board; you hit us hard; hit us again." But for the time being this was all the satisfaction the Synodical Missionary received. The Board had lost faith in Los Angeles, and no outstanding preacher was forthcoming to give new leadership in that city.

On February 4, 1894, the First Church of Los Angeles celebrated the Twenty-fifth Anniversary of the organization of the church, thus dating its foundation from 1869. But as a matter of fact at that time Dr. Fraser was unable to reorganize the church as he desired. Even the great statesman of the Board of Home Missions, Dr. Henry Kendall, was unwilling to seek to revive a work which had died so often and it was not until 1874, when the church was reorganized, that anything like regular services were held.

Meanwhile we must turn our attention to other towns of Southern California in which, under Dr. Fraser's leadership, new congregations were forming and gathering strength.

Ventura church was the earliest of the southern churches to be organized which continuously retained its vitality. In the spring of 1869 the Presbytery of San Jose received a petition from thirty-four residents there asking for the establishment of a church in their community. The Presbytery gladly acceded to this request and appointed the Reverend

Townsend E. Taylor to effect the organization He was assisted by the Reverend S. S. Harmon and the Reverend Mr. Bristol of the Congregational Association. The church was organized with twenty members. Mr. Taylor supplied the church until July, 1870. Its record has been one of quiet, systematic growth. This was the only church in the south organized by the New School Presbytery prior to the reunion. When Dr. Fraser left Los Angeles, where he had unsuccessfully endeavored to resuscitate the First Church, he turned his face further southwards towards San Diego. His journey was a progress through a panorama of hills and sea, in the soft, warm atmosphere of the early summer. The hillsides were covered by vast herds of cattle, sheep and wild horses. Dr. Fraser sat beside the stage drivers, with his feet on the buckboard, and learned what they had to tell of the immense resources of this beautiful land; and he foresaw for it an assured development. A new population would soon enter into possession of these Mission grants, plant orchards and vineyards, build thriving towns and introduce a genuine civilization. Great churches would arise.

In San Diego he found an old friend, the Reverend Russell Clark, who formerly had been the principal of a flourishing seminary in San Francisco, and who, his health failing, had sought a retreat in the milder climate of the south. With his help it was easy for Dr. Fraser to organize a Presbyterian church. This settlement had formerly been the gateway through which the Christian religion had entered Alta California. Now the Protestant Church had here planted its most distant outpost in the United States. San Diego was destined by nature to high

importance. The church began with thirteen members. And today after giving off to new churches arising in all directions it has more than a hundred for every one with which it started on its career.

Dr. James S. McDonald, pioneer in so many fields, was the first pastor here, entering upon his new charge on April 10, 1870, and holding his services in Horton's Hall. Shortly afterwards, a Mr. J. W. Edwards, of Marquette, Michigan, one of the first tourists to travel over the new railway line and spend the winter in San Diego, gave $600 towards a church building. Calvary Church, of San Francisco, contributed $300 more, and on June 18, 1871, the Presbyterians dedicated their new building, Dr. Scott, by that time pastor of St. John's, San Francisco, preaching the sermon.

Another, and a much more commodious, church was built under the pastorate of the Reverend W. B. Noble, D.D., in 1887, and the present splendid structure was erected in 1912 in the pastorate of the Reverend Edwin Forrest Hallenbeck, D.D., under whom this great congregation came to its full maturity. To-day it is a great and flourishing church under the strong leadership of the Reverend Wallace M. Hamilton, D.D.

As Dr. Fraser was returning from San Diego, in response to an invitation from a company of Presbyterians in Santa Barbara, he stopped over there and organized another church, which also was predestined to become great, the First Church of Santa Barbara. The meeting for this purpose was held on Monday, June 21, 1869. Dr. Fraser had arrived by steamer on the Saturday preceding. There were eighteen charter members. On the following Sun-

day the first service was held in an adobe house on the corner of Chahala and Canon Perdido Streets, Dr. Fraser preaching. Twenty-five years later, Mrs. L. G. Oliver, one of the charter members and the wife of the senior elder, gave an account of that first service. The congregation had the use of a small borrowed organ, of which some of the keys were silent; but the people made up for this in the lustiness of their singing. A pulpit was improvised from a lamp stand, a sewing machine box, and a damask table cover. To the evening service the worshippers brought their own lamps. They made up a Sunday School library out of donations from their private libraries, which were not extensive. But during the next month they ordered from San Francisco a good organ, church hymnals and Sunday School supplies.

The Reverend H. H. Dobbins was the first minister, being stated supply of the church for two years, at a salary of $1,000 a year, one-half of which was contributed by the Board of Home Missions.

After the adobe house, the congregation worshiped in the school house for a year, then in the Court House. Mrs. Oliver tells us that the latecomers felt conspicuous when they had to occupy the seats in the witness box. The ventilation was not perfect. And the small boy who went out of doors to get a whiff of fresh air became too much interested in looking through the low windows into the jail and seeing the prisoners there.

Certainly a church edifice was needed. The people built the house of God before they had houses for themselves; for the congregation consisted of men and women of culture and position, some of

them distinguished college graduates, who were living in shacks until they could get their start in this new land of promise. The first church was built at the corner of Ortega and De la Vina Streets at a cost of $2,300, of which $300 was the gift of Calvary Church of San Francisco. It was dedicated free from debt, in June, 1871. A second and much more imposing building was erected under the pastorate of the Reverend Edward Graham, D.D., in 1875, and under the ministry of the Reverend Clarence A. Spaulding, D.D., the third building was erected, one of the most beautiful and most complete of the entire Synod. Dr. Spaulding came to the Santa Barbara church as minister in 1919, with a distinguished record as a scholar and pastor. He had studied in Oxford University as Rhodes Scholar from the State of California. The conditions in Santa Barbara were ripe for his coming, and in a few years his church grew to be one of a thousand members. The splendid new edifice was erected in 1923, and then in 1925 there came the disastrous earthquake which laid Santa Barbara, its homes and its churches, in ruins. Dr. Spaulding's own people had suffered so acutely in their private fortunes that in many cases they were unable to do much to make good the damage to the church. Nevertheless they gathered up their courage, took stock of their remaining resources and went forward. The church at large has rallied to their aid, and soon this great congregation will again be meeting in its own church building.

I quote now an extract from a letter of Dr. Fraser written in January, 1921, to Dr. Edgar P. Hill:

> Returning home from Santa Barbara I found as usual a

great file of letters. . . . A few months later a minister arrived from the east with good recommendations, who was quite willing to try the work in Los Angeles. I gave him money for his expenses and all the information in my possession. He failed totally in Los Angeles but, with the strong support of Governor Stoneman's wife, he organized a Presbyterian Church in San Pedro, and with the $500 (before referred to) secured the erection of a house of worship.

Unhappily for this chronicle we are quite unable to discover any record of such a church organized in San Pedro at this date. There was no such church among those which composed the Los Angeles Presbytery three years later. It seems probable that Dr. Fraser here is referring to the Wilmington Church, the history of which was so intimately interwoven with that of San Pedro. The two Presbyterian ministers who carried on in Los Angeles and vicinity at this time, giving intermittent service in the city down to the date of 1874, were the Reverend W. C. Harding, who has been already mentioned and the Reverend W. C. Mosher, who became the first Moderator of the new Presbytery. Our present San Pedro church was not organized until 1883.

In the next three years three other churches in the south came into being: namely, Calvary, Wilmington, organized in 1870; Anaheim, organized in 1870; and Westminster, organized in 1872.

The Reverend William C. Mosher, who spent his later years in retirement in the city of Los Angeles, and also wrote a "History of the Mosher Family," says of himself that in April, 1871, he returned to California after an absence, and for three years preached to the Presbyterian Church at Wilmington. When the Presbytery of Los Angeles was erected by the Synod of the Pacific, it was directed to hold

its first meeting in this church, which it did on March 20, 1873, when the Reverend William C. Mosher was elected Moderator.

The strength of this church has fluctuated with the passing of the years. During a part of its lifetime it was supplied by the minister of the San Pedro Church. In recent years, owing to the new development of the metropolis, it has grown to real power.

Anaheim was originally a German colony, of marked characteristics, with all the strength and all the weakness of the typical German settlement. It was always thrifty; and it was sometimes tipsy. But the church that once had hold there in 1870, did not cease to live and grow. Its first minister was the Reverend L. P. Webber. Anaheim is a beautiful, prosperous modern city, with another effective church.

Westminster Church (located in Westminster, and not to be confused with the Westminster Church of Los Angeles, which is our colored church and which will be mentioned later) was organized on March 17, 1872, with seven members in a district of homes. Its first minister was the Rev. L. P. Webber, who was also pastor of the Anaheim Church, and one of the founders of Westminster Colony. It continued for a long time without much change, or increase of strength, its ministers being all stated supplies. Then with the strong, new currents of life which have swept across the southern land in recent years, it has made rapid progress, and is today a substantial church of some two hundred members.

These then were the six churches which composed the new Presbytery of Los Angeles in 1872. But the First Church of Los Angeles was not among

them. According to Dr. Fraser's narrative three more ministers had tried and failed to effect a lasting organization. Other ministers acknowledged the importance of the work, but declined to undertake it. One minister, after faithful effort, declared that it was the hardest nut to crack he had ever tried, and heartsick he returned to the east, and died there. Dr. Kendall himself visited the field, and when later he heard of Dr. Fraser's persistent determination to occupy and hold it, he wrote him: "I see you still have faith in Los Angeles. After all our failures you must work it on your faith—and not on mine." When Dr. Fraser received this letter he handed it to his wife and said: "I shall go to Los Angeles and establish a Presbyterian Church, even if it takes six months."

On reaching Los Angeles he found no change in the situation except that several new Presbyterian families had moved into the place, with the prospect of more to follow. Two of the ministers who had unsuccessfully tried to launch the church were still living in the town, one making his living by delivering milk, and the other by teaching a school composed of half a dozen young Mexicans. Both were willing to give assistance, but the Synodical Missionary felt that in view of the past history of the place he would do better to proceed alone. He made arrangements for preaching in the Court House, and posted notices to that effect. On the Sabbath he had a good congregation and told the people to prepare for regular church work. Every one seemed happy. Dr. Fraser resolved to take time and do the work thoroughly.

Meanwhile he made a trip to San Bernardino,

seventy miles to the east, and found there a situation which on a smaller scale was almost identical with that in Los Angeles. Here a good physician, a Dr. Craig, who formerly had been a Presbyterian elder, came forward to offer his support. The Methodist minister offered the use of his church and on the Sabbath Dr. Fraser preached to a large congregation and announced that in two weeks he would return and preach again. He then returned to Los Angeles, resumed his canvass which he made from door to door, preached on the Sabbath and gave notice that in two weeks' time he would organize a Presbyterian Church. On the following Sunday in San Bernardino, in the Methodist Church, he organized a Presbyterian Church of twelve members.

The time had come for decisive action in Los Angeles. On the Sabbath, January 11, 1874, the good missionary faced a large congregation in the Court House and there organized (or reorganized, as some prefer to say) the First Presbyterian Church with twenty substantial members. Two elders were ordained and installed. This church never failed, though at the time of its organization it was destined for some stormy days in the history yet unborn. But from now on, with some interruptions, the church grew steadily with the increase of population. During the period from 1874 to 1879 it was supplied by the Reverend Drs. A. F. White, W. J. McKnight, W. F. P. Noble, and F. M. Cunningham. In a few years it was able to erect a building which cost $50,000 and to pay its pastor $4,000 a year.

Thus did 1874 begin with the organization in the south of two such churches as San Bernardino and First Church, Los Angeles.

FIRST PRESBYTERIAN CHURCH, LOS ANGELES

## Chapter IX

# THE REUNION PERIOD AND THE ORGANIZATION OF THE PRESBYTERIES

NOWHERE, in the wide range of the entire nation, was the reunion of the two branches of the Presbyterian church more heartily welcomed than in California. Here it had been recognized that rivalry and duplication of effort were positively injurious to the work they were supposed to advance. And the two branches of the church had learned in quiet and effective ways to support and not to antagonize one another. They were accustomed to welcome the ministers of the other side into their discussions in Presbyteries and Synods; and an exchange of pulpits was freely made across the dividing line. Indeed this line had become almost obliterated, as the men of the reunion period had learned that they could trust one another in faith and conduct, and in the interpretation of their common creed. For instance in the Minutes of the Synod of Alta California of 1863 we read

"On motion it was resolved that when we adjourn, we adjourn to meet with the Synod of the Pacific, at their request, in Calvary Church, at nine o'clock to-morrow morning to spend an hour together in devotional exercises."

In the direct work of negotiating the union the ministers of the coast could have but little part, so far were they then removed from the administrative center of the ecclesiastical organization. No minister of the Pacific Coast was upon any of the negotiating committees. For that matter neither was any minister west of Minnesota; though it was the aim of the Assemblies to give representation to all parts of the country in these important bodies of conference. But if the Pacific Coast had been directly represented, the action of the committees of discussion and conference could not have been more agreeable to the members of the western Synods than it was. In this connection it is worth remembering that the Report of the Committee on Reunion was submitted to the Assemblies of 1868, and the Plan of Reunion together with the concurrent Declarations of the General Assemblies was adopted and issued by the Assemblies meeting in New York on May 17, 1869. It was on May 10 that the first transcontinental railroad was completed.

In 1870 there was effected the fusion of the Synod of the Pacific and the Synod of Alta California. We have already given[1] a résumé of the statistics of the two Synods for the years 1855 and 1860. In order that the progress of the church in the decade of reunion may be thus graphically apparent let us here give the statistics of the years 1865 and 1870. In so doing we put down separately the statistics of the Presbytery of Oregon.

[1] P. 106.

1865 The Synod of the Pacific (O. S.)

| | Ministers. | Churches. | Members. |
|---|---|---|---|
| Presbytery of Benicia | 8 | 10 | 231 |
| Presbytery of California | 15 | 4 | 862 |
| Presbytery of Stockton | 8 | 6 | 141 |
| | 31 | 20 | 1234 |
| Presbytery of Oregon | 6 | 8 | 207 |
| Total in Synod | 37 | 28 | 1441 |

1870

| | Ministers. | Churches. | Members. |
|---|---|---|---|
| Presbytery of Benicia | 12 | 10 | 216 |
| Presbytery of California | 15 | 8 | 1182 |
| Presbytery of Stockton | 7 | 10 | 337 |
| | 34 | 38 | 1735 |
| Presbytery of Oregon | 8 | 9 | 308 |
| Total in Synod | 42 | 37 | 2043 |

1865 The Synod of Alta California (N. S.)

| | Ministers. | Churches. | Members. |
|---|---|---|---|
| Presbytery of San Francisco | 7 | 3 | 229 |
| Presbytery of Sierra Nevada | 5 | 4 | 175 |
| Presbytery of San Jose | 11 | 9 | 272 |
| Presbytery of Washoe | 4 | 3 | 53 |
| Total in Synod | 27 | 19 | 729 |

1870

| | Ministers. | Churches. | Members. |
|---|---|---|---|
| Presbytery of San Francisco | 11 | 5 | 651 |
| Presbytery of Nevada | 9 | 7 | 454 |
| Presbytery of San Jose | 12 | 12 | 584 |
| Total in Synod | 32 | 24 | 1689 |

In reference to the New School reports it is to be noted that the Presbytery of Washoe was erected by the Synod of Alta California in 1863 to include all the work of the Synod lying within the boundaries of the Territory of Nevada. Early in the sixties there was a considerable movement of the mining population out of California into the region of the new mines of Nevada. Carson City and Virginia City were places of relatively large importance, the former having about 50 members and the latter about twice this number. But in 1868, after the railway had linked up to some extent the scattered communities east of the mountains with those on the other side, the Presbyteries of Sierra Nevada and Washoe were joined under the name of the Nevada Presbytery.

The two Synods of the uniting churches appear in the Minutes of the General Assembly of 1870 under their former names and in separate classifications, but they were completely fused by the action of this Assembly and, according to its appointment met in Howard Church, San Francisco, on July 12, 1870, as a united body. They convened as eight Presbyteries, and reorganized themselves into five, namely Benicia, San Francisco, San Jose, Sacramento and Oregon. All the Presbyteries were strongly represented except Oregon, which by reason of distance was not represented then and was seldom represented afterwards, and then generally only by one minister, so long as it was connected with the Synod of California

The field occupied by the new Synod was of immense extent and vast importance. As stated in the action of the Assembly it was "to embrace all

the region west of the Rocky Mountains." From its southernmost church on San Diego Bay to its northernmost on Puget Sound was a distance of more than 1500 miles. Proceeding from north to south in the definition of the boundaries of the Presbyteries, that of Oregon included the State of Oregon, the Territory of Washington; and, though not specifically mentioned by the Assembly, the Territory of Alaska. Sacramento Presbytery included the entire Sacramento Valley, and beyond to the Oregon line, the State of Nevada, and the Territories of Idaho, Montana and Utah. Benicia Presbytery included all the land in Northern California north of the Golden Gate and the Sacramento River which was not included in Sacramento Presbytery. San Francisco Presbytery, which was then the stronghold of the church upon the coast, included the counties of San Francisco, San Mateo, Contra Costa and part of Alameda. San Jose Presbytery took in part of Alameda County and thence extended south and east indefinitely to include the counties of Santa Clara, Santa Cruz, Monterey, San Luis Obispo, Tulare, Inyo, Kern, San Bernardino and the Territory of Arizona. This is the largest extent of American territory which has ever been embraced within the limits of a single Synod; and the name Synod of the Pacific was a modest rather than a grandiose title.

To anticipate future action in order to complete our survey of the history of the limits of our Synod, we note that in 1876 the General Assembly separated from the Synod of the Pacific the territory contained in Oregon, Washington and Alaska and erected it into the Synod of the Columbia. Subsequently other

divisions were set off so that gradually the Synod of the Pacific was divested of Arizona, Idaho and Utah; and in 1892, when the General Assembly met in Portland its boundaries were made coterminous with the limits of the States of California and Nevada and, in accordance with the petition of the Synod made at its previous meeting, its name was changed to the Synod of California.

According to the Minutes of the General Assembly of 1871 this vast Synod contained 84 ministers, and 4539 members, of whom twenty per cent were in the Presbytery of Oregon. It was also stated in the Synod's narrative of the State of Religion that the total population of this territory was a million souls, most of whom lived in sparsely settled districts. San Francisco was the one large city, claiming at that time a population of about 200,000. The three strongest churches in the Synod were all located in San Francisco and were as follows: Howard, with 582 members; Calvary, with 480; and First, with 386. The First Church, of San Jose, had 207 members; St. John's Church, of San Francisco, had 160; First Church, of Oakland, had 105; First Church, of Stockton, had 175; Westminster Church, of Sacramento, had 154. The ill-starred Central Church of San Francisco, which afterwards disappeared completely, was at this time credited with 230 members.

On October 3, 1872, the Synod of the Pacific, meeting in Gilroy, decided to divide the Presbytery of San Jose and to erect the Presbytery of Los Angeles in the south, this Presbytery to extend over the counties of Santa Barbara, Los Angeles, San Diego and San Bernardino in California, and the Territory of Arizona. It contained six churches,

namely: Santa Barbara, San Buenaventura, Wilmington, Anaheim, Westminster and San Diego; and on the roll of ministers were the Reverends Joshua L. Phelps, D.D.; Lemuel P. Webber, Hugh H. Dobbins, John Marquis and William D. Mosher. Though First Church of Los Angeles was not one of the constituent churches, on the confident faith of Dr. Fraser the name of Los Angeles was given to the new Presbytery. It was ordered to hold its first meeting in the church at Wilmington, "on the third Thursday in March," which was done. The Rev. Joshua L. Phelps, D.D., who had been appointed convenor of the new Presbytery, preached the opening sermon from the text: "If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not, if I prefer not Jerusalem above my chief joy (Ps. 137:5.6)." The Rev. W. C. Mosher was elected the first moderator. And thus was inaugurated one of the greatest Presbyteries of the church. In 1873, the first year of its independent existence, this Presbytery reported to the Assembly: 9 ministers, 6 churches, 175 members. The General Assembly of 1880 transferred the territory of Arizona to the Presbytery of Santa Fe, leaving to Los Angeles Presbytery the land lying within the present boundaries of Los Angeles, Riverside and Santa Barbara Presbyteries.

The history of the subsequent organization of the several Presbyteries can be quickly told. In 1885 the Presbytery of Stockton was formed by detaching from the Sacramento Presbytery the churches in the vicinity of Stockton and those springing up in the San Joaquin valley. In 1891 the Presbytery of Oak-

land was erected and given all the territory of the former Presbytery of San Francisco on the east side of the Bay. In 1896, after repeated ineffectual petitions to Synod, the Presbytery of Santa Barbara was organized, and given as its territory the counties of Ventura and Santa Barbara. In 1902 Synod erected the Presbytery of Riverside to consist of the ministers and churches within the bounds of the counties of San Bernardino and Riverside. Both of these last two actions reduced the area of the Los Angeles Presbytery. In 1906, consequent upon the union with the Cumberland Presbyterian Church, which contained a large number of churches in the San Joaquin Valley, the name of Stockton Presbytery was changed for that of San Joaquin. In 1907 the Presbytery of Nevada, consisting of the State of Nevada, was erected out of the territory previously belonging to the Presbytery of Sacramento. The final change in the boundaries of the Presbyteries up to the date of this writing was made in 1916, when the Synod reunited the Presbyteries of San Francisco and Oakland, calling the united Presbytery by the name of San Francisco-Oakland, which name was altered in the following year to San Francisco Presbytery. Thus today the Synod contains nine Presbyteries which in the order of their erection are San Francisco, Benicia, Sacramento, San Jose, Los Angeles, San Joaquin, Santa Barbara, Riverside and Nevada. Subsequently, each of these will be dealt with separately.

But now let us return to the date of the reunion of the Old School and New School Presbyteries, from which emerged the whole of the later ecclesiastical development. This is not merely a history of organi-

zation, which is a mechanical thing unless it is inspired with love and faith and enthusiasm; and it so happens that amid a pile of old books left in the basement of Scott Hall by some one, no one knows whom, possibly Dr. Robert Mackenzie, there is a scrap book containing specimens of all the concert programs, Sabbath School tickets, and church reports of the Howard Presbyterian Church of San Francisco covering the years 1867–77. It is a most illuminating book. It shows the church at work. It is reliable contemporary history. And out of this volume we can gather the sense of the life of the church of the period.

It opens with a number of newspaper cuttings regarding "Dr. Scudder's New Church." It is evident that the pastor, the Rev. Henry W. Scudder, D.D., was a personality who loomed large in the life of the community. The papers were willing to give him space; and the papers were tremendously interested in the architecture of the new edifice which was erected on Mission Street, between Third and Fourth Streets. Indeed they conducted a controversy as to the merits of this architecture, one paper praising the building because of the absence of "gewgaws" on its front, and another paper explaining that the rear of the building, as it towers above the surrounding edifices, is thoroughly suggestive of the "sawdust. The entrance also seems singularly narrow and cramped." Still another paper throws out the idea that "as the Reverend Doctor's style partakes largely of the melodramatic, and his congregation has set the example of applauding his telling points, it might not be inappropriate to finish the interior in the style of a first-class theater. This is an age

of progress." Generally the tone of the papers is one of gratification and congratulation over the fine new achievement of this church, and of appreciation of the service it was rendering the city, and of joy at the increase of church attendance in this and many of the other churches. The main "Auditorium" would accommodate 1300 persons comfortably.

Upon the occasion of the dedication of the church it was crowded to the doors. The pastor preached, and was assisted by nine of his brethren, chiefly of the New School of Presbyterianism. Dr. Willey, the founder of the church and at this time the acting president of the University of California, read the Eighty-fourth Psalm. The service was beautiful, and dignified, with depth and power. Among the officers of the church, whose names were printed on the last page of the program of the dedicatory service were William A. Palmer, Wales L. Palmer, Samuel I. C. Swezey, George S. Mann, D. O. Mills and Isaac E. Davis, all leading men in church and state. From a statement of the trustees we learn that those contributing had been "requested to subscribe only what they could cheerfully set apart for this new enterprise. No sum would be regarded too small, and none too large."

Members were not lightly received into the church in those days, but those entering had to make a full and public confession of faith and to enter into a solemn covenant with God and the church. Even those who joined by letter from other churches had to enter into covenant, by stern and binding vows. The covenant was modified in detail from time to time, new editions of it appearing in several successive years, but the essentials remained the same.

The social side of the church was not unimportant. There were concerts held, sometimes in the church, sometimes in a public music hall, in which were given programs of great classical music, rendered not only by professional artists, but also by members of the church choir, and greeted by full houses. There was a Ladies' Fair in Platt's Hall, extending over a week in 1866, and a May Festival for three days in the following year. Dr. Scudder was himself greatly in demand as a popular lecturer, and he had a favorite lecture on "The Hindu Mutiny and the American Rebellion."

The Sunday School was evidently a great institution, attended by nearly six hundred scholars, and when the anniversary day came around there were songs by the whole school and by individual children, and recitations and speeches. There were two Sabbath School libraries, one for the pupils which consisted for the most part of stories and simple religious narratives and another for the officers and teachers which included some of the best books of the day upon the life of Christ, the life of Paul, the histories of the Old and New Testaments, the history of the Bible and the church, and the geography of Palestine. And it is evident from the records that the teachers read these books, and were indeed very well equipped for their work of teaching. The probability is that the Sabbath School teacher of that day and in that school was as well furnished for his task as are any of the teachers of today, except those who have been professionally trained. There were well-filled Bible Classes for both men and women from which were chosen most of the new teachers. Every Friday evening at eight

o'clock there was held a Teacher's meeting for an hour or more at which was studied the Sabbath School lesson for the following Sabbath, as well as some more general and systematic subject.

The annual Sabbath School picnic was a great event of the church year, participated in by old and young, rich and poor. For instance, there is the announcement and program of the picnic to be held on May 2nd, 1872. For some weeks in advance the committee met at the church on Friday nights, and on Wednesday nights after the prayer meeting, to perfect its plans. The date was fixed on a Saturday afternoon, earlier in the year than usual in order that the crowd might enjoy the green grass and profusion of wild flowers in Belmont Park. A special train was chartered to leave the San Jose Depot on Valencia Street, at 8:45 A.M., arriving at Belmont at 10:30, and leaving Belmont for the return at 4 P.M., arriving in the city at 5:30. The round trip tickets cost one dollar for adults, and fifty cents for children, but any member of the church or Sabbath School who had not the price of a ticket could obtain one for nothing from Mr. S. J. C. Swezey. For some weeks in advance reserved seat tickets were sold without additional cost in order to permit families and groups of friends to travel together. Everybody took a basket and was happy. There were tea and coffee provided for the older people and lemonade for the children. There were games at the picnic grounds, where the boys ran three-legged races and sack races; and the lady teachers, who did not then wear short skirts, played baseball. All was fun, all was good nature. The children returned home in the evening, very tired and

badly spotted as to their clothes; the young ones being towed sideways by their mothers through the streets to their homes.

There is another side to the life of the church not so happy. The pews were leased at a fixed price per quarter. The plan of the church was printed as concert hall plans are printed today, with the price of every pew noted upon it, the most desirable locations having the higher valuation, and the less desirable the lower. The price of pews was generally from twelve to thirty dollars a quarter. Pew number 46 was set apart and labelled for the pastor's family. Pews in arrears could be relet, without the consent of the former lessees. Pew rents were the chief source of income of the church. In the vestibule of the church there was the following placard posted in several conspicuous places.

NOTICE

Many of the seats in this church are taken and paid for by members of the Society, and are to be reserved for the holders until the services commence. Visitors are therefore requested Not to occupy the Pews, either in the Gallery or in the Body of the House, Until Shown to the Same by an Usher, who will make every effort to meet the reasonable wishes of all.

The finances were helped out by concerts, fairs and socials. There was upon one occasion a high rivalry between the Howard Church, of which Dr. Scudder was pastor, and the First Church, of which Dr. Eells was then pastor, as to which of the two could raise the larger sum of money by a concert for the benefit of the church. Dr. Eell's church had just succeeded in raising $1200 in one grand effort in

which the entire congregation had exerted itself. The members of the Howard Church were exhorted to emulate this good example.

There was also a Howard Social Union which met in the church on the first Thursday evening of each month, when there was a program of music and readings. On one evening we read that the concert closed with a grand finale when "Home, Sweet Home" was played, introducing a chime of thirty-two bells, drums, cymbals, anvils, triangles, and other instruments. There was a good deal of wholesome hilarity at these meetings, and a systematic effort was made to introduce strangers and make them feel at home. "Refreshments were kindly furnished by the ladies of the congregation."

Such are the pictures of the life of a typical, well-organized church in San Francisco in the reunion period. Howard Church was not different from the other churches of the day, it was only larger and more effective in carrying out a working program which was common to all.

The preaching of the day was powerful. It was more theological, more oratorical, than most of our congregations of the present day would care to listen to; but it brought sinners face to face with God and resulted in conversions, and it trained the members of the churches in the knowledge of their faith. It is quite certain that the average church member of 1870 was more intelligent in his personal creed than is he of today. On the other hand his personal creed was far more likely to be identical with the formal creed of his church than it is at the present time.

The ministers of the reunion period, the Reverend

Doctors Scott, Cunningham, Wadsworth, Hemphill, Scudder, Carpenter, Macdonald, Lindsley, Willey, Parr, Walsworth and others, are referred to elsewhere, and here receive only this passing mention. But certain of the elders of the church who gave it character and strength should in this place have some further notice.

Conspicuous among these was the Hon. Henry Huntley Haight, who was governor of the State of California at the time of the reunion and whose printed speeches, which have been preserved among our valued Californiana, prove him to have been a true statesman and patriot as well as a humble and earnest Christian soul. He was born at Rochester, New York, on May 20, 1825. On his father's side his ancestry was English; on his mother's side it was Scotch. His father, Fletcher M. Haight, was a lawyer of distinguished ability who was appointed, by President Lincoln, Judge of the United States Court for the Southern District of California, to which he had removed in 1854. The son took part in founding Calvary Church and was early elected an Elder. After his inauguration as governor and during his residence in Sacramento he taught a Bible Class in the Sunday School of Westminster Presbyterian Church, thus in the midst of his high public duties, conspicuously identifying himself with the work of the Church of Christ. He refused to transact the business of the state upon the Sabbath Day. There is also a significant incident concerning him in the early records of Calvary Church when he contributed two hundred dollars for the purchase of parts of the Chinese Scriptures to be distributed among the Chinese. He was a member of the Board

of Regents of the University of California, whose charter he signed as governor; he was also a director of the San Francisco Theological Seminary His address delivered in Sacramento on May 8, 1869, upon the completion of the Pacific Railroad, was one of the most eloquent and prophetic utterances ever made by a governor of the State of California

Mr. Nathaniel Gray, Senior, was an Elder of distinction in the First Church of San Francisco at this time. He, with Mr. Frederick Billings, to whom we have already referred, was largely instrumental in the founding and maintaining throughout its early years of the California Bible Society, which was later merged in the American Bible Society. He was active in the work of the Y. M. C. A., a director of the Old People's Home, and a trustee of the San Francisco Benevolent Society. He was one of the earliest benefactors of the San Francisco Theological Seminary, in which the Chair of Hebrew Exegesis and Old Testament Literature bears his name. The same honored name is borne by the Hall of Science at Mills College, Oakland. In various and divergent ways his wise and kindly influence can be traced through the years of the reunion period and down to 1899, when he passed away mourned by many people.

We should not close this chapter without a reference to one more minister, the Reverend Henry Loomis, D.D., a member of the Presbytery of Benicia. In the earlier years of his ministry he had a struggle with ill health, and this fact determined many of his movements. He was appointed at first as a missionary at Fuchou, China, and afterwards to Japan, but by reason of sickness was soon com-

pelled to return to America in 1872, and for nine years made his home in San Rafael. As colporteur and itinerant preacher he had a wide influence; and, in 1882, he returned to Japan, where for more than thirty years he served as the representative of the American Bible Society.

Already the lines of the church in California were being extended to the lands across the Pacific.

## Chapter X

# THE PROGRESS OF THE CHURCH IN THE NORTH TO 1902

WE have seen the wonderful new organization effected in the union of the two great branches of our church, and have traced the ramifications of this organization through the Synods and Presbyteries of the coast. With the reunion there came a new uprush of vitality in the soul of the church, a new power to overcome difficulties, a new sense of access to the throne of grace, and a new consciousness of the glorious efficiency for service of the life that is filled with the spirit of the living God. This new life manifested itself in many ways, in the founding of a theological seminary and other institutions of higher learning, in the planting of scores of new churches and in increased membership of the old ones, in new philanthropic enterprise in the home field and in new interest in the missionary field in foreign lands.

We now have to pass in review the new churches founded in northern California from the date of the reunion in 1870 to that of the fiftieth anniversary of the founding of the Synod in 1902. We will deal first with the churches established around the Bay of San Francisco, then with those in the Presbytery of Benicia, then with those in Sacramento Presbytery, excluding however the churches in Nevada;

then with those in the San Joaquin Valley; and finally with those in San Jose Presbytery. Owing to the limits of space we must content ourselves in many cases with little more than the mention of the name of the new church.

It is a period of very rapid growth and this owing to several causes, the rapid increase of the population of the country, the opening up of new agricultural lands, and the subdivision and intensive cultivation of lands already occupied, the extension of railways, and other such general causes of increase in all departments of the life of the state. Another cause was the growing strength and efficiency of the church itself, which having attained a high degree of influence in some communities now increased in numbers and resources with a natural momentum. With the opening of the railway to the east it became easier to secure suitable ministers for the new fields, and the rise of the seminary soon began to produce a new supply of coast men trained on the coast. The Board of Home Missions was also now expending larger sums upon California. For the six years following 1870 its contributions to the work of the coast averaged $25,000 a year. Practically every church founded throughout this period received Home Mission money in its inception. But above all, we are told by Dr. Fraser in his report to the Synod of 1876, the minsters and people alike had a growing faith, and an increasing confidence that the preaching of the gospel of redemption by the Son of God would build the church. The preaching of the word was the proof of the presence of Christ and the earnest of ultimate success.

A significant fact of this period is that the churches

of the coast are now making contributions to the Board of Home Missions. In 1871 they contributed $922.54; in 1872, $3751.67; in 1873, $1652.86; in 1874, $1740.50; in 1875, $5203.66; in 1876, $2818.47. It will be seen from this statement that the contributions were still erratic, and not reliable and standardized as they became later, when the western churches had more fully realized a sense of responsibility for their share of the church's work as a whole. The year 1876 was a critical one in the finances of the church, especially in Home Missions, and the Board in order to escape bankruptcy had to reduce its appropriations by $75,000. Ultimately this meant acute suffering to the wives and children of home missionaries, whose meager salaries on the frontier were generally barely sufficient at the best of times. In many rural districts of California it meant heroic, silent suffering. But from the very beginning the stronger congregations on the coast had recognized their obligations toward the weaker, and had given them help both in the erection of their buildings and in the support of their ministers, and under the strong appeals of the leaders of 1876 this sense of responsibility was made greater.

There was another problem which emerged from the new growth of this period. When Dr. Fraser was first appointed Synodical Missionary in 1868 it was with the idea that he should visit unoccupied fields, give such occasional service as he found possible, and ultimately establish new churches. During the decade following reunion the number of these new churches multiplied so greatly that it became impossible for him to spend much time in exploring outside territory. His whole energy was absorbed

in caring for the new, weak churches, many of which had been started in a more or less irresponsible way by other ministers of a more sanguine, or a less sensible, temperament, than the Synodical Missionary himself. Indeed there were some of the good brethren of that day who seemed to think that the success of their ministry was evidenced by the number of new churches they were able to organize, without regard to whether these churches were rightly planted or gave any promise of fruitfulness. Some of them, amid unpromising surroundings, disclosed amazing vitality. Others naturally died. But there was here a grave problem for Home Mission statesmanship. Should every such weak church be held and maintained? Should the church always "hold the fort"? The answer emerged in the struggle of the day. Holding forts never conquers a country. The conquering army advances, and it consolidates its gains.

The story of this period is chiefly one of advance into new fields.

And now the Home Mission Committees of the several Presbyteries became increasingly effective. In San Francisco and Los Angeles the leading pastors and elders were all whole-heartedly enlisted in the forward movement, acquainting themselves with the dependent fields, giving time and thought and money to their needs, and in the process of the work acquiring the strength and skill of experience.

We begin now with the churches of San Francisco, which have their origin in the middle years of 1870–1902.

St. John's, San Francisco, was organized in 1870 by the Rev. W. A. Scott, D.D., with forty mem-

bers. He had returned to the city after an absence of some five years and his church at once became the recognized home of a large number of the old Southern families, resident in the city, who had fully sympathized with the attitude of Dr. Scott while he was pastor of Calvary Church, and, perhaps, gone somewhat beyond him. Back in his beloved city, Dr. Scott's health, which had suffered somewhat from the buffetings of the years of conflict, now regained its earlier buoyancy. His voice again became vibrant, and his eyes glowed as in the old days. Under his ministry the church which had its first location on Post Street, near Stockton Street, grew rapidly. Later it was moved to the corner of California and Octavia Streets, where it occupied a large and well-equipped building. Following Dr. Scott's death it had a strong succession of ministers, but nevertheless declined in members and influence, until in 1901 the people of Calvary Church purchased its property in order to prevent a foreclosure by the bank for debt. The young pastor of that date, the Reverend George G. Eldredge, D.D., and the people of St. John's Church, united with the congregation of Calvary in worship, until in 1905, Mr. A. W. Foster, of San Rafael, the son-in-law of Dr. Scott, erected at his own cost the present building at the corner of Arguello Boulevard and Lake Street, and presented it as a gift to the people of the church. It contains two beautiful windows, one commemorative of Dr Scott, and the other of Mr. Newhall, one of its former elders. The present pastor is the Reverend William A. Philips, D.D., under whose ministry the church membership has increased

to 452, though now it has lost something of its former distinctive Southern quality.

On February 12, 1871, there was organized by the Reverend W. W. Brier the church of Livermore, which was then a town in an upland valley of wheat. Today the fruit crowds the wheat. The church has had no unusual growth at any time, but it has steadily held upon its way, ministering to the community, and, like scores of undistinguished churches, standing to the glory of God and shedding light and life over a whole country side. The value of the work of all such churches, country churches and small town churches, is incalculable. They do not die and they do not greatly grow, but they are steady centers of the irradiation of goodness. The present pastor is the Reverend Edwin B. Hays.

Memorial Church, of San Francisco, was organized on March 19, 1871, and named to commemorate the reunion. For a time it was grouped with Olivet Church and afterwards separated. Located in the southern part of the city, it seemed to have a promising future in the decade preceding the San Francisco fire of 1906; but this disaster changed its neighborhood into one of warehouses, and after forty years of existence the church disappeared .

The First German Church, of Oakland, was organized by Dr. Poor, with thirty-three members in 1872, and it also soon served its day and its members were absorbed into the English-speaking churches. Almost at the same time and in the same way the First German Church of San Francisco arose and disappeared.

In 1873, the church at Menlo Park was organized,

chiefly through the activity of Dr. Coon, who previously had been an elder in Calvary Church. It is still alive, with a new promise today.

On March 22, 1875, there was organized by Dr. Fraser and Dr. Eells acting together the First Church of San Pablo with fifteen members. This church was afterwards merged in the Richmond Church, but it is significant as being the first movement of Presbyterianism northward along the east shore of the Bay from the First Church of Oakland.

Pleasanton Church was organized on October 15, 1876, in a beautiful valley, south of Oakland.

Woodbridge Church was organized in San Francisco in 1876, to minister to the Mission District, under the pastorate of the Reverend Sylvester Woodbridge, D.D., of whom we have already read. The church promised well at the outset, but Dr. Woodbridge died on April 1, 1883, and the congregation, badly harassed by debt, and discouraged by the loss of several pastors, sold its building in February, 1893, to the Second Unitarian Church, and was dissolved by Presbytery in the following April. Another of the San Francisco Churches which did not survive, Centennial Church, San Francisco, was organized in the Mechanics' Pavilion on February 20, 1876, with eighty-eight members, and dissolved by Presbytery on December 30, 1878.

The French Church of San Francisco originated in a mission to the French residents of the city conducted by the Reverend Edward Verrue, dating from November, 1876. The Board of Home Missions contributed $1000 a year to this mission, which was regularly organized into a Presbyterian Church on January 4, 1895, with the Reverend E. J. Du-

prey as minister. In 1904, it disappeared having done an important work in a period of transition.

On March 18, 1877, the West Berkeley Church was organized by the Reverend James Curry, D.D., and the Reverend David McClure, D.D., with nine members. It was the first of the Presbyterian churches to be organized within the territory which ultimately was embraced in the University city. Its task was never an easy one, and in the ante-prohibition days it was particularly difficult because the state law prohibited the sale of alcohol within a mile of the State University and the West Berkeley Church was just beyond this limit. For most of its history this church has received aid, but is now coming into a new period of aggressive effectiveness. Walnut Creek Church was organized in 1878, and changed but little for thirty-five years. Now, owing to the construction of the Tunnel Road and the increased use of the automobile it finds itself a suburb of Oakland and Berkeley, and is ministering with a new institutional equipment to the needs of the community as a whole.

We come now to consider the beginnings of one of the really great churches of Northern California, the First Presbyterian Church of Berkeley, which, by reason of its close proximity to the University of California and its consequent influence upon the higher life of the state, and by reason of its leadership in the work among the young people in the state Christian Endeavor organization and by reason of its consistent emphasis upon a conservative type of theology, is of outstanding importance in our history. It was organized on March 31, 1878, with fifteen members and two elders. At this time

Berkeley was but a small place, West Berkeley, or Ocean Park as it was then called, not being within the corporate limits of the University City of that day. Thus it is that while Westminster Church, Berkeley, was founded earlier than First Church, the latter really is entitled to the name it bears, because it was the first church of the Presbyterian denomination to be organized within the limits of the contemporary Berkeley. The neighborhood of the University at that date was but little more than a farming community. The first house which was not a ranch house was that built by Dr. Samuel H. Willey in 1865, who was then acting president of the University. Gradually a town community arose; but the earlier churches in the place were country churches rather than city churches. A Congregational minister, the Rev. S. V. Blakeslee, editor of *The Pacific,* preached the first sermon in Berkeley sometime between February, 1871, and February, 1872; and after some three years of desultory preaching, his denomination organized the first church there in December, 1874. In February, 1877, Bishop Kip, of the Episcopal Church, established the "Bishop Berkeley Mission," out of which was organized in June, 1878, St. Marks' Church. The First Presbyterian Church was organized on March 31, 1878; Trinity Methodist Church on October 28, 1883; the First Baptist Church in 1889.

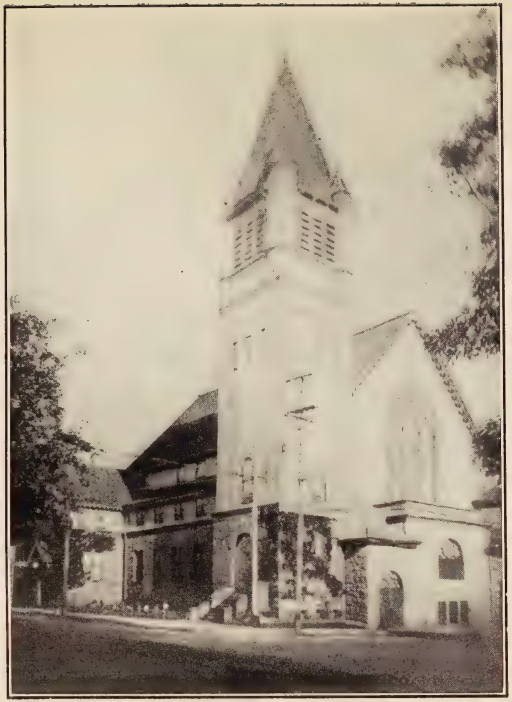
In the first year of the existence of the First Presbyterian Church it received from the Board of Home Missions $1,000.00. Later it repaid to the Board all the money it had earlier received. Its earliest ministers were the Reverends L. Y. Hays and Williel Thomson, followed by the Rev-

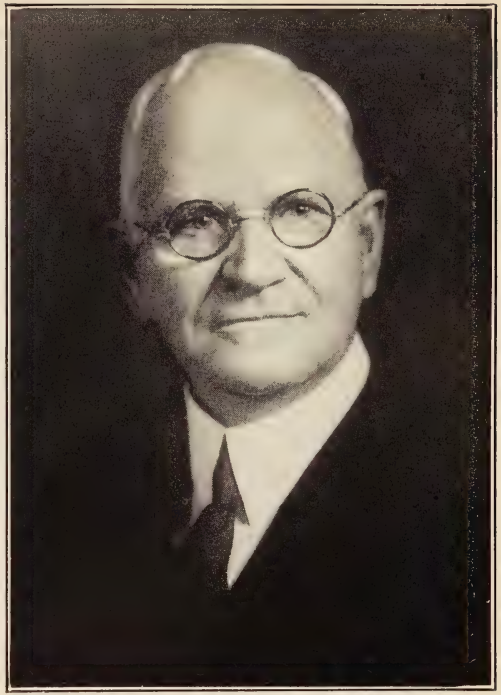
erends R. L. Breck, D.D., V. A. Lewis, and H. A. Ketchum, D.D. Among the first trustees was Professor Joseph Le Conte, who gave much of his time to the business of the church. During the ministry of Dr. Ketchum a fine building was erected at the corner of Allston Way and Ellsworth St., just across the road from the campus, and was dedicated on May 3, 1896. The Reverends Robert F. Coyle, D.D. and Henry C. Minton, D.D., assisted in the dedicatory service. This is the building which is today occupied by Trinity Methodist Church. The congregation was now growing rapidly. In 1897 Dr. Minton, who was then Professor of Systematic Theology in the Seminary, became acting pastor. He was also intimately connected with the life of the university, and made frequent contributions to the Philosophical Society. Under his ministry the church drew in largely from the faculty and student body of the university; and with the progress of the city increased in membership until it numbered about 500. Following the removal of Dr. Minton to the east in 1901, the church prospered under the care of Dr. Edgar Whitaker Work, who two years later removed to New York City. In 1905 the Rev. Lapsley A. McAfee, D.D., was called from Phoenix, Arizona, and entered upon a ministry which has been among the most notable of the entire church. From a membership of some six hundred the congregation has grown under his ministry to a membership of some two thousand.

The story of Dr. McAfee's entrance upon his pastorate is illuminating as showing several of the problems which were present not in this church alone, but in many others at the same period. The exist-

ing church building, which had been the pride of the community ten years earlier, had now become too narrow for the congregations which thronged it on Sunday mornings. Some of the leading members, including several of the men of wealth, and most of the Session, had decided that a larger church was necessary. Indeed they desired a local church which would stand with the most important in the nation. Some of the other members were opposed to this effort and thought that their building which was still new and beautiful would be entirely adequate for a long time to come. At the same time the church was without a minister, and the consistory of the church, including the Session and trustees, could not go forward with the plan for building a new church unless they had a leader in the pulpit. It was then that Dr. McAfee, a master of administrative detail, entered upon the strenuous work of this church, and through many vicissitudes guided the people safely through to the completion of their new enterprise. The present building was occupied in 1907, and at once became the home of a warm and enthusiastic congregation.

Since the beginning of the history of Berkeley there has been a twofold quality in the population of the community, the university people on the one hand and the townspeople on the other, and these two have not always understood one another, nor admired the same things. Only today the townspeople are not ranchers, but San Francisco business men, most of whom have never attended a university and who commute daily to their work in the metropolis. Nowhere is suburban life more beautiful and attractive than in the hill streets of Berkeley. But





THE FIRST PRESBYTERIAN CHURCH, BERKELEY

And its Pastor, Rev. Lapsley A. McAfee, D.D.

the presence of these two decided human types in one town has always caused a social problem, and sometimes also a church problem. The tendency in recent years has been for the churches to become more highly specialized, some to minister predominantly to the intellectuals of the community, and others to the generality of business men. But it would be a mistake to think that any single church was to be too sharply differentiated in this way. There have always been some university professors whose intellectual outlook was certainly not restricted and whose theology was decidedly conservative; and there have always been business men whose theological liberalism approximated that of the most advanced groups of the intellectuals of the university. Suffice to say that at the close of his energetic first year of service Dr. McAfee, who preached a conservative evangelical gospel, had completely won the following of the mass of the people. At the same time some of the liberal people felt that with the rapid increase of population in the city it would be well to have another church which would represent the liberal viewpoint. The result was that the city of Berkeley henceforth had two churches close to the University, the First Church, now located in its vast, new building, which from this time onward became the theologically conservative church of the city, and St. John's Church, which hived off from the parent organization and became the liberal church. With the expansion of the city of Berkeley, both of these grew to be great churches. Both are evangelical. Both have ministered, each in its own way, to the great crowds of students who throng one of the largest of the world's great universities.

In 1878 there was founded the Union Street Church, in Oakland, which began as a mission of First Church in the western part of the city, and was organized as a church on April 8, 1878, by the Reverends Thomas Fraser, D.D., James Eells, D.D., and David McClure. The first minister was the Rev. John Rea. Under the pastorate of the Rev. H. H. Rice, who was installed in 1888, and remained for thirteen years, the present church building was erected. In 1901, the Rev. Dwight E. Potter, a young and energetic minister, with a passion for missions and for men, became the pastor. The church was located not far from the car shops of the Southern Pacific Railway, and Mr. Potter was fond of placarding his neighborhood with signs which read:

WANTED,

Five Hundred Men

to attend Union Street Presbyterian Church on Sunday Evening next and hear a sermon on

The Carpenter of Nazareth

The method was a new one then, and the results were extraordinary. The five hundred men came, and many of them joined the church, which became a famous workingmen's church, with more than 300 members; and in a short time they raised $1500 a year for missions, and had their own missionary in Persia.

Mr. Potter became a secretary of Young People's Work, under the Foreign Board, in 1907, and died, brave and faithful as he had lived, in 1908. The neighborhood of the church had undergone a change

and become largely foreign. Good men have ministered there but they have been unable to make a congregation of the American type.

In 1881 the Lebanon Church of San Francisco was organized in Noe Valley, in the vicinity of Castro Heights. Its first minister was the Rev. Joseph Hemphill. The present building was erected in 1888, and has been twice added to and improved. The longest pastorate in the history of the church was that of the Rev. Richmond Logan. The present pastor, the Rev. Kenneth G. Murray, has been applying in his church work, with good results, many of the lessons which he learned in the Y. M. C. A. huts of the Army during the war.

The Hamilton Square Church was organized in 1882, in Hamilton Hall, at the corner of Geary and Steiner Streets. For several years it was under the care of the Home Missions Committee but it did not survive. The proceeds of a lot owned by the church, and finally sold by the Presbytery, were voted to the use of St. John's Church in April, 1902. Services had not been held by the church for the preceding eight years.

The Concord Church was organized in 1882 with eight members. Lying almost directly east of Berkeley on the other side of the hill, it has always been one of the strongest of the rural churches of the Bay region. Today it has a hundred members in a fine organization under the pastorate of the Reverend Samuel C. Patterson. Crockett Church was organized in 1884 with nine members. Later the Valona Church was organized near at hand, and these two churches were fused in the Valona Church, of Crockett.

The Church of San Leandro was organized in February, 1886. For a good many years it was a small congregation gathered in a ranching community. Now it finds itself in the suburban life of the city of Oakland, with enlarged prospects of growth. The Rev. Monroe Drew, its faithful and efficient pastor, has ministered here for fifteen years.

In 1886 was organized the North Temescal Church, of Oakland, by the Rev. Thomas Fraser, D.D. It has had faithful pastors, including the Rev. James Curry, D.D., 1891–1902, under whom the present building was erected. Its name was afterwards changed to Emmanuel.

The Valona church was organized in 1887, and was known as the Crockett Church in 1908. After the organization of the Rodeo Church in 1909, these two churches found themselves in increasingly close connection, being brought into one pastoral charge under the ministry of the Rev. George H. Whiteman. Later the Valona Church was separated from Rodeo and finally it was merged in the Valona Federated Church.

In April, 1888, the Centennial Church of Oakland was organized and the Rev. Robert Dickson, D.D., became its first pastor. The church has had strong pastors including the Reverends Campbell Coyle, D.D., J. W. Ellis, D.D., R. C. Stone, D.D., and Herbert Hays. Its present pastor is the Reverend E. C. Philleo, and although the conditions today are not so favorable for rapid growth as they were earlier, the church is still holding its own. The Golden Gate Church was organized later in the same year.

The Welsh Church of Oakland was organized on March 31, 1889. It has never received aid from

Home Mission funds, but has been supported by a loyal and devoted people. With 162 members it is stronger today, under the pastorate of the Rev. Owen P. Williams, than it has been at any time in the past.

Holly Park Church was organized on September 14, 1890, in the district of Bernal Heights, southwards from the Mission, in San Francisco. In many ways it is one of the undistinguished churches. It has had a struggle to keep a pastor, and at intervals has been supplied by students from the Seminary. But it illustrates in another way the interdependence of part on part in the great work of the church as a whole, for from the membership of this church came the Reverend Alvin E. Magary, D.D., pastor of the Woodward Avenue Church of Detroit, and one of our foremost American ministers. His story is significant in the present history.

In 1898 the Rev. Charles Gordon Paterson, B.D., a recent graduate of the Seminary, entered upon the pastorate of Holly Park church. He soon won the love of the members of the church and the people of the community. Most promising among the young people in the Christian Endeavor Society was Alvin Magary, who was then a clerk in a small store in the Mission. This young man was advised by his pastor to enter the Seminary at San Anselmo, which he did, graduating with distinction in 1903. His subsequent life is matter of public record in many ways. He was a pastor in Troy, New York; Orange, New Jersey; Cedar Rapids, Iowa; and now he is one of the outstanding leaders in the great city of Detroit. His story shows conclusively that the gifts of the churches are no longer wholely one-sided. If

the east is giving men of conspicuous power to the pulpits of the west, the west is also giving some men of the highest qualities of mind and heart to the work of the church in the east. And the most insignificant Home Mission churches are sometimes producing and training the leaders for the most responsible and difficult positions in the religious life of the nation.

In 1890 the Fruitvale Church was organized, the Presbytery thus occupying another position in the fine line of churches extending southward from Oakland along the highway. The first pastor was the Reverend R. M. Stevenson, and the present pastor is the Reverend Pitt M. Walker, under whom the fine growth of the past has been maintained and enlarged.

Another church lying in the same direction but further south is Haywards, organized in 1891, of which the Reverend Josiah Daniel is now the well loved pastor.

A church was organized in San Mateo in 1890, and dissolved in 1892, largely because the members who had signed the first roll removed to other places.

The Mizpah Church of San Francisco, organized in 1893, did not become extinct. The pastor, the Reverend Frederick A. Doane, has spent his entire life within a few blocks of the church to which he ministers. He, together with the Reverend G. D. B. Stewart, entered upon Christian work in a Band of Hope organized in the old Howard Church. Out of this grew a mission, and in 1889 the mission was adopted by the First Presbyterian Church. Then the mission was organized into Mizpah Church, and throughout its entire history this church has been a

center of evangelistic, one might almost say rescue, work in one of the neediest sections of San Francisco. Its pastor has two passions, saving souls and killing the drink traffic.

Two other churches filled out the line of the new communities stretching southwards from Oakland; these were Elmhurst Church, organized in 1893, and Newark, organized in 1894. Elmhurst being directly on the highway and nearer to the center has had the stronger growth. Among its pastors have been the Reverends E. E. Clark, J. P. Gerrior and Arthur T. Davies, all men of power who have led in the enlargement of the work in numbers and spiritual strength. The Newark Church has now the ministry of the Reverend Henry J. McCall, who was formerly a missionary in Brazil, and in his new field finds abundant opportunity to help his Portuguese neighbors.

Knox Church, Berkeley, was organized in 1896 by the late Reverend H. H. Dobbins, D.D., who living in retirement in Berkeley, came down to this border land between the cities of Berkeley and Oakland and began work in a hall in the neighborhood. Out of these services grew the church and Dr. Dobbins became its first settled pastor. In its early days it was known as South Berkeley Church. The Rev. R. S. Eastman, then a young man recently out of the Seminary, and son of a western manse, followed in 1904. In 1907 the present church edifice was erected. In 1918 the Rev. James Falconer, D.D., became pastor. It is significant of the transient character of the population of the Bay region that in the eight years following the installation of Dr. Falconer practically the entire membership of his

church, which numbers 256, has undergone a change.

In 1902 there was founded a new church in the new town of Richmond. The Santa Fe Railway made Point Richmond, a promontory of the bay fourteen miles north of the city of Oakland, the terminal of the line. Here too the Standard Oil Company located its vast refineries. Other industries naturally congregated there, thus starting a city with a population of several thousand souls, and with a vast, incalculable possibility of expansion.

Mr. John Nicholl, a shrewd man of business and a wise rancher, owned the land upon which the city grew. He was a pious man who for years had been accustomed to travel in his buggy down San Pablo Avenue to the Oakland Church for the Sunday morning service. He became an elder in the San Pablo Church, which was still nominally existing. He now donated land on which a church could be built. The Reverend Arthur Hicks, D.D., a splendid specimen of the Sunday School Missionary, began by organizing a Sunday School in January, 1902, and went on to organize a church of fourteen members on February 17, 1902. The Reverend James S. McDonald, D.D., preached for the congregation in its formative period. Several ministers followed until the Rev. Henry K. Sanborne, formerly pastor of Brooklyn Church, Oakland, assumed the leadership of Richmond in 1915. From this time onwards its growth was steady. In 1924 Mr. Sanborne retired to become the pastor of the neighboring church of Stege, and the Reverend Earl Webster Haney was called from San Luis Obispo to be his successor. The membership today numbers some four hundred, with every prospect of large expansion in the future.

This brings to a close the roster of new churches founded in the limits of San Francisco Presbytery down to the year 1902. We turn now to Benicia Presbytery.

The Calistoga Church was organized by Dr. Thomas Fraser on January 28, 1871, with twenty-seven members, largely as the result of the faithful labors of the Reverend Charles H. Crawford. It has served for fifty-five years the town of Calistoga and the beautiful valley stretching northwards to Mount St. Helena, with no large growth, or prospect of much change, but with an abiding faithfulness. The present pastor is the Reverend Ray C. Krug and the present membership less than one hundred.

Other churches organized in this period are as follows: Tomales, in 1871; Kelseyville, in 1872; Point Arena, in 1873; Bolinas, Ukiah, St. Helena, and Lakeport, all in 1874. These churches cover a wide range of territory and indicate the manner in which the gaps of population and organization were being filled by the activities of the growing church. Kelseyville and Lakeport are in Lake County, which is still without any rail communication with the rest of the world, but is a fine farming and dairying county chiefly lying around the shores of the beautiful Clear Lake.

This is the period when the building of manses began. In 1871 a manse was built at Santa Rosa, which was the first to be erected within the bounds of Benicia Presbytery. What an insight this one statement affords into the conditions of the life of the minister's family during this period!

Fulton Church, in a beautiful farming district,

was organized in 1876; Duncan's Mill's Church was organized in 1879, but proved to be temporary. But its story has a value. Alexander Duncan was a pioneer lumber manufacturer, who built his first mill on this coast at the mouth of the Russian River and his second three miles inland. The itinerant minister was always welcome in his home, which was a beautiful oasis of culture in the midst of this wilderness, and where Mrs. Duncan presided with gracious hospitality. Mr. Duncan was the mainstay of the church in his community; but the lumbering business of the early days was a transitory one; the population moved away and the Presbytery dissolved the church. Still the handful of people living in the place carried on a Sabbath School and an informal Sunday evening service of their own. Who can say what a blessing some of these mushroom churches proved in their brief day?

Pope Valley Church, remote from the railway, was organized in 1882, with ten members, and it still has ten, but it has done the work of a church through these years.

Petaluma Church was organized with fifty-one members on July 22, 1883. Its first pastor, the Reverend W. H. Darden, remained with the church for twenty-five years. The city is the center of the poultry interest and has large resources, but the town contains representatives of almost all denominations, which are too many. The present pastor is the Reverend Frederick S. Shimian, and his church numbers one hundred members. In 1885 Covelo Church, in Round Valley, forty-five miles from the railway at Willitts, was organized. "The Round Valley Indian Reservation" is the home of about six hundred In-

dians. Beside these there are a considerable number of white people, formerly drawn from all denominations, who have happily united in the Presbyterian Church. Covelo is the only village in the great circular valley, which, with the surrounding hills and mountains, is chiefly a grazing ground for sheep and cattle. It is in such a community that the church finds a unique opportunity, for the entire life of the people can here be made to center in the church of Christ. Our church, under the ministry of the present devoted young minister, the Reverend Joshua L. Kent, is endeavoring to minister to the entire life of the people.

Fort Bragg Church, in a lumber town on the coast, was organized in 1887. The Grizzly Bluff Church, in the fertile Eel River Valley, was organized in 1888, but is now absorbed in the reorganized Eel River Parish, of which the headquarters is Shively. Blue Lake Church, nine miles from Arcata in the redwood country, was organized in 1888. Several other churches were organized about the same time, chiefly in lumber districts, but they did not survive and their names are not here recorded.

In 1890 the church in Eureka was organized, late in beginning but strong in growth. It has now three hundred and fifteen members and is the largest of our churches north of Santa Rosa. This church is surely destined to large importance in the future. Most of its great growth has been made under the guidance of the present pastor, the Rev. Robert Crichton.

Crescent City Church was organized in 1892, and the Novato Church in 1896. The former of these is far beyond Eureka and Arcata, and the latter is

on the highway midway between San Rafael and Petaluma. Crescent City is still a lumber village with a struggling church; Novato is now an important demonstration center for community work in the rural church. As such it is worthy of closer description. It has a hall where plays, lectures and concerts are held, a lounging room with a spacious fire place, a library of general literature, basket ball court and gymnasium, and clubs for all the varied interests of the community. Some of the most active promoters of its work are young men with Portuguese and Italian names.

About this period Marin County became increasingly a home for business men of San Francisco, who, with the improved facilities of suburban service began by spending their summers in the hills and pleasant valleys north of the bay and ended by building there their homes for all the year around. Where hitherto there had been broad pasture lands, now there grew up little towns, with a city-minded population. Of such were the churches of Corte Madera and San Anselmo, both founded in 1897. But most of the religious activity of this region belongs to the period subsequent to this. In its inception the church in San Anselmo was known as the Seminary Church, but as this name tended to create in the minds of the people living in the neighborhood the idea that it was exclusively intended for Seminary service, this title was subsequently changed to the First Church of San Anselmo. Throughout most of its history this church has been ministered to by professors of the Theological Seminary.

We come now to the churches established within the present bounds of Sacramento Presbytery from

1870 to 1902. Already prior to this period the lines of settlement were well determined, and the new advance movement consisted in filling up the vacancies of the existing organization and occupying the new towns as they arose.

We begin with the city of Sacramento itself, in which hitherto there had been only the one Presbyterian Church, the Westminster Church. Out of the Bethel Mission School conducted by members of the Westminster Church, there grew the Fourteenth Street Church, afterwards known as the Fremont Park Church of Sacramento. The General Assembly of 1870 issued an appeal to the churches to raise a memorial fund as a thanksgiving to God for the reunion. Pursuant to this appeal the Westminster Church of Sacramento raised money enough to pay for the lumber of a building for the new Mission and friends volunteered to do the work. It continued to be the Bethel Mission until March 26, 1882, when it was organized as a church. The Reverend A. H. Croco was the first pastor. The present pastor is the Reverend Robert Burns McAulay, under whose ministry the congregation has increased rapidly in strength and resources until today it has erected a beautiful new church in one of the finest residential districts of the city.

From Sacramento we will travel eastward and northward through the Sacramento Valley, mentioning the new churches in the various communities through which we pass. The church at Davisville was organized in 1869 with fifteen members and for many years was merely a country church, ministering to the people who lived in the surrounding ranch houses. As such it had a steady and healthy growth;

but its importance has become immensely greater in recent years owing to the great increase of the attendance of students of agriculture at the Farm of the University of California. There are now some six hundred students pursuing various courses in chemistry of the soil, plant zoology, veterinary science, and other branches of agriculture. Today the Presbyterian Church has the sole responsibility for the religious welfare of the members of the University, and after much delay and strong efforts on the part of the pastor, the Reverend Nathan Fiske, the church finds itself at length adequately housed in a beautiful and well-appointed edifice fitted for all the various lines of service which it is called upon to render.

Other churches organized in this period were that of Dixon, in 1878; Elk Grove, in 1876; Colusa, in 1874; Tehama, in 1876; Anderson, in 1884; Gridley in 1884; Redding, in 1878; Fall River Mills, Olinda and Orangevale, in 1895; Corning, in 1900; and Red Bank, in 1902. All of these were planted in small towns, with a prosperous farming community lying immediately around them, and thus ministering to both town and country. Most of the churches organized in this period have continued to live and increase in strength, though there were a few that proved to have been started unnecessarily or in the wrong location, and which consequently did not survive. Dunsmuir, for instance, was a promising place for a church, and one was organized here in 1889. But the population of a railway town forty years ago was largely migratory, and it was too far remote to be united with another town in a single pastoral charge. The Methodist, Congregational

and Episcopal churches now adequately serve this community; and the former Presbyterian building is now owned by the Episcopalians. By the end of this period practically the entire Sacramento Valley had been claimed for our church.

The occupation of the San Joaquin Valley during this time was even more pregnant with consequences, for here several of the strongest churches of the state were organized within the twenty years under consideration. Let us deal with them in the order of their geographical propinquity to the earliest church of the Presbytery, that of Stockton, which stands at the junction of the two great inland valleys. The church in Tracy was organized in 1877, but the town having been made by the railway and having no special reason for subsequent growth, the church, like many others of its kind, has not much increased in members, though it has steadily gained in power of ministry. Modesto Church was organized in 1879 with thirteen members. Now it has 426; and is representative of the finest type of valley church. Where in the early years of the life of the church the land was held in vast, continuous ranches, which grew grain, today it is divided into small fruit farms which are cultivated intensively and support in comfort a population many times greater than that of 1870. San Joaquin Valley has become the home of a thrifty, wholesome, and, on the whole, pious people, who live in beautiful small cities, whose homes are sometimes modest, sometimes spacious, and always beautiful, whose children are cared for and educated. It is such homes that furnish the fame of our nation; and it is safe to predict that many a strong minister will come from these homes

to the service of the church in the future. The church in Modesto has much in common with the other valley churches, something that is distinctive. It contains an extensive plant for institutional work, and a swimming pool in the basement which is much appreciated in the dry, hot, summer season. One peculiarity of the history of this church was that years ago it received an endowment from a worthy lady on the condition that no minister of the church should every be installed as pastor. It would be so much easier to dismiss an unsuitable man without friction. The Reverend Homer K. Pitman, D.D., was minister here for fifteen years without being installed and when he left to go to the Trinity Parish of San Francisco, his people protested his removal. So the bequest did not mean much in the way of binding the people. But the principle was a bad one and unpresbyterian, and in recent years the congregation paid the legacy to the Board of Home Missions, which was the secondary legatee, and had its present worthy pastor, the Reverend Marcus P. McClure, D.D., duly installed.

Thirty miles south of Modesto is Merced where the church was established in 1873, six years prior to the date of the Modesto church. Indeed two Presbyterian churches were organized in this town, one of which belonged to the Cumberland Church, as we shall see hereafter, and the present church represents the union of these two on October 25, 1912, together with the great growth in numbers and spiritual power which followed this union. Today the membership of the church is 637 and the pastor is the Rev. James S. Stubblefield, D.D. This sketch would not be complete without a reference to

the late Judge John K. Law in whose home the church was organized, who was its first ruling elder, who was elected Moderator of the Synod of California at its meeting in Napa in 1901, the only elder ever to be thus honored, and who served his God, his church and his community with unswerving fidelity until, shortly after the union of the two local churches, he entered upon the larger service of the life above.

The Oakdale Church, in the foothill country, not so far from the earlier mining scenes, was organized in 1883, but generally speaking the foothill churches have not had the benefit of the increase of population given to the churches in the open valley.

In 1890, the Madera Church was organized and has grown to splendid strength under the pastorate of the Reverend Alfred M. Williams, D.D. Its present membership is 250.

The strongest of all the valley churches is naturally the First Church of Fresno, which is the metropolis of the San Joaquin, the center of the raisin industry, the point where the two great lines of railway, the Southern Pacific and Santa Fe, converge on the two sides of the city. This church was organized by the Reverend James S. McDonald, D.D., Synodical Missionary, on January 20, 1884, and grew rapidly in membership. Throughout its entire history this church has laid its emphasis upon the devotional life, sometimes perhaps tending to check the freedom of the expression of the intellectual life in religion in the interest of piety. But the church has never tended to pietism. It has been well disposed toward premillennialism, eager in evangelism, and enthusiastic in the work of missions. The long-

est pastorate in the history of the church was that of the Reverend Thomas Boyd, D.D., who served here from 1900 to 1914, when he became pastor emeritus. He was Moderator of Synod in 1910 when the Synod met in his own church. The Reverend Hugh Henry Bell, D.D., a former Moderator of the Assembly of the United Presbytreian Church, and a former professor in the San Francisco Theological Seminary, was pastor from 1919 to 1924, during which time the splendid new building enterprise was undertaken. The church decided that in building it would first consider the needs of the work of religious education and provide ample and suitable accommodation for the Sabbath-School, the Bible Classes, Christian Endeavor Societies and Women's Societies. Thus a first unit costing some $300,000 was erected in 1922, but before the building was completed or the bills were fully paid there came a terrific slump in the raisin industry which brought financial reverse to the whole valley, and utter ruin to some ranchers whose land was heavily mortgaged. The sudden fall in land values was a severe blow not only to the Fresno churches, but also to all the other churches of the Presbytery, from which they are only now recovering. The educational equipment of the First Church is admirable in every respect, and the remaining unit of the building which is to contain the main place of worship will follow in due time. The present pastor of the church is the Reverend George H. Gibson, D.D., a graduate of London University, fine in his scholarship, his manhood and his Christianity.

Founded just two years after the Fresno Church, and a few miles to the south of it, is the Fowler

FIRST PRESBYTERIAN CHURCH, FOWLER

A Fine Example of a Beautiful Church in a Small Town

Church. The writer once knew the little town of Fowler to be held up in a religious paper as a terrible example of the over-churched community, because it contained only some two thousand of a population and seven churches. Evidently the author of the article did not know that one of those churches was made up of negroes and two of them of Armenians, and that Fowler stood in the midst of one of the most fertile and densely populated districts of California. The country people come from their beautiful homes among the vineyards and orchards for many miles to the splendid churches of Fowler, all of which have good congregations. In respect of the beauty of the architecture of the edifice, the excellence of the music, and the simplicity and dignity of the worship, the church in Fowler and the churches in many of the neighboring towns have attained a very high standard. The present pastor of Fowler is the Reverend B. J. Reemtsma, and the membership is 368.

Other churches organized a few years later in the same general locality, but nearer to the Sierras, all of which have attained to strength and high efficiency are, St. James' Church, Orisi, and Sanger Church, both of 1890. Dinuba Church, established in 1894, has become one of the strongest in the Presbytery. Its pastor is the Reverend Frederick R. Thorne, and its present membership is 457. A fine new church gives the congregation ample opportunity for all its work.

We close this survey of the churches founded in this period in the San Joaquin Valley with the Bakersfield Church which was first founded in 1874 and afterwards died out. For some years it existed only

in name, and in 1896 was dropped from the roll of the Stockton Presbytery. In 1901 a new church was organized under the name of Westminster, which later was changed to First. The resources of Kern County were now becoming known; first, grain; then, alfalfa; then, fruit; and lastly, oil. The oilfields have made this county immensely rich. The church today has 230 members and the pastor is the Rev. Willis E. White.

It should be noted that here we do not deal with the fine group of churches entering the Presbytery through the union with the Cumberland Church, which will form the subject of a separate chapter.

We turn now to the churches organized between 1870 and 1902 within the boundaries of the Presbytery of San Jose, as it was finally constituted.

Milpitas was the first church to be organized after the date of the reunion. It began with fifteen members and after fifty-five years of existence it is credited with thirteen. But it has served a countryside for fifty-five years. A church was organized at Salinas in 1873, where the United Presbyterians had always been much stronger. But it did not survive, and the remnant of our membership became merged in the United Presbyterian Church. In 1873 the Hollister Church was organized, and has made steady, quiet progress until today it numbers 150 members. In 1876 a church was organized at Mayfield, which later was merged in the Palo Alto Church.

One of the strong churches of the Presbytery is that of Los Gatos, which was organized in 1881, in a beautiful town, nestling at the foot of the Santa Cruz mountains, and looking out across the orchards

of the Santa Clara valley. Under the pastorate of the Rev. Henry H. Wintler the church has attained a strength of 278 members, and has sent forth an offshoot in the Martin Memorial Church.

Monterey, as we have learned, was the scene of one of the earliest ministrations of the Presbyterian Church in California. This was when Dr. Willey first landed in California and Monterey was the capital. But the change of the seat of government to a more central location, first in San Jose, and later in Sacramento, and the discovery of gold which drew from the earliest scenes of American settlement practically every man who was movable, left Monterey without an American population out of which a Presbyterian congregation could be formed. The current of incoming American life swept past this old stronghold of Spanish and Mission authority; and thus it was not until 1883 that the First Church was organized in this town. Of the thirteen persons who formed the original roll one was Mr. David Jacks, a Sabbath-School Superintendent and Elder, famous in his day, who largely supported the church for several years. But dissensions arose and a second church was formed in 1892, consisting of members who had taken letters from the First Church and including Mr. Jacks. Again in 1899 the two churches were united, and from that time onward there has been a steady increase in members and spiritual influence. Most of the pastorates have been for relatively short periods, none of them exceeding five years. Under the Reverend H. A. Fisk a modern building was erected, and under the present pastor, the Reverend Edward M. Sharp, the balance of the debt was cleared away and the organi-

zation put on a new and more effective basis. In this beautiful old city, with its quaint, adobe ruins, its memorials of the past occupation of the land by the Spanish Government, its beautiful environment of land and sea, and the captivating loveliness of its blue bay, there is much to attract the modern American visitor and the sojourner for the winter. The church has now a well assured future.

At the famous seaside resort of Santa Cruz a church was organized in 1889, and it has grown to be one of the strongest and most effective churches of the Presbytery, having a membership of 350. The largest growth of its history has taken place under the ministry of its present pastor, the Reverend Warren D. More, D.D., a former moderator of the Synod and a leader in many departments of the church's work.

Within the Santa Cruz mountains the Ben Lomond church was organized in 1891, and the Felton church in 1872. Each of these churches became the center of an active missionary service reaching out into the surrounding settlements in the mountains.

In 1891 there was organized the Second Church of San Jose. It emerged from the First Church, with the blessing of the parent organization which realized that with the growth of the city its religious needs could be better met by the ministrations of two churches wisely located in different neighborhoods than by one. The Reverend Clement E. Babb, D.D., presided at the meeting of organization, and 105 members were enrolled from the First Church. Charter members were afterwards entered until they numbered 127. The Reverend Robert F. McLaren, D.D., pastor of the Central Church of St. Paul,

THE PALO ALTO CHURCH

Minnesota, accepted a call to the pastorate of the new church, and continued with it for eleven years, during which time it so increased in strength as almost to equal the old First Church. It has had a succession of strong pastors, but the civic conditions of recent years have not been so favorable to its growth as they were earlier. Its present pastor is the Reverend M. M. Kilpatrick, D.D., under whose leadership the congregation has decided upon the erection of a fine modern building on a new site in a good residential district of the city, on the highway leading northwards toward San Francisco.

In 1893 there was organized the church of Palo Alto, close to Stanford University. This great university was founded in 1885 by Senator Leland Stanford and his wife, Jane Lathrop Stanford, as a memorial to their son and only child, Leland Stanford, Jr., who died in 1884 in his seventeenth year. The university opened its doors in 1891 to 559 students, the vanguard of a great army. It was built upon Senator Stanford's former breeding farm, which contained some 9000 acres, in the beautiful Santa Clara Valley. Almost immediately this university became one of the world's centers of scholarship, and at its gates there grew up the town of Palo Alto, partly made up of tradesmen who waited upon the needs of the members of the university, partly of families who moved hither that their children might profit by the educational advantages of the place, and partly of residents of San Francisco who enjoyed the social atmosphere of the town and found it agreeable to live there. The last named class has been greatly increased in recent years.

From the outset it was certain that a church

planted here would attain great importance. Presbytery appointed a committee consisting of the Reverend Doctors John W. Dinsmore, Robert McLaren and James M. Newell, and Elders David Jacks and D. L. Sloan, to visit the field and recommend a course of action. They were met by the interested citizens of Palo Alto, among whom was Professor James O. Griffin of the university, from the time of organization forward, as long as he lived, an Elder of the church. The work began modestly. A lot was purchased. Services were held in Lyric Hall. Two meetings relative to organization followed, the first presided over by Dr. Newell, and the second on February 13, 1893, by Dr. Dinsmore. The first pastor was the Reverend Walter D. Nicholas, followed in succession by the Reverends J. W. Graybill, M.D., Charles Ellis Smith, Walter Hays, D.D., and the present pastor, the Reverend George H. Whisler. Under the pastorate of Dr. Hays, which was the longest in the church's history, the present edifice was erected. Under the present pastorate the membership has increased from about 300 to about 700. Today it is a great and growing church minstering sincerely to the spiritual needs of one of the most important centers of intellectual culture in America. And inasmuch as the constitution of Stanford University does not permit the establishment upon the campus of any organized religious work on a denominational basis, the responsibility thus rests the more heavily upon the Palo Alto Church for meeting the spiritual problems of the hundreds of Presbyterian young men and women who annually congregate here to study, and who, in the efforts to secure a new intellectual orientation,

The Rev. Walter Hays, D.D.

The Rev. George H. Whisler

TWO PASTORS OF PALO ALTO

are often in peril of losing the spiritual values of church and home and need above all things else some kind and competent guidance to a new synthesis of science and religion, of mind and heart, of faith and knowledge.

In 1898 the Presbytery organized the church at San Martin, which began with eleven members and now has forty-three, and is an active flourishing church.

The churches of Nevada Presbytery can best be dealt with in a separate chapter, and thus we bring to a close our review of the new churches founded in the north in this period.

## Chapter XI

# THE CHURCH IN THE SOUTH, 1875–1902

AT the close of Chapter VIII we left the story of Los Angeles Presbytery with the statement that at the time of its erection in 1872 there were six churches which constituted the original Presbytery, namely, Santa Barbara, San Buena Ventura, Calvary in Wilmington, Westminster, Anaheim and San Diego. The first Church of Los Angeles and the First Church of San Bernardino were both organized in 1874.

We have now reached the period when the remarkable development of Los Angeles began. The census of 1880 gave the place a population of 11,000; an estimate of 1885 added 5000. The census of 1890 gave the population as amounting to 50,395. Today there are about a million people within the city limits. And the expansion of the church has gone forward pace for pace with the growth of the city. It has been a throbbing, pulsating, exulting expansion, which has been so rapid at times as to make it almost impossible for the historian to note the precise lines of new development. Nor has the almost unprecedented increase of churches, and church memberships, been unattended with strife. It would be strange if it were otherwise. For it would be impossible to put down together in one community a considerable number of vigorous, aggressive men, each bent on making

his own excellent purposes come to pass, without the occasional friction of some cross-purpose. The wonder is that under the strain of incessant, energetic action there has not been more conflict. Little would be gained today by emphasizing these points of disagreement. In some cases such a course might only mean the reopening of old sores; and the knowledge gained would do little to guide toward future health.

We have already witnessed the founding of the First Church of Los Angeles, which from the time of its reorganization by Dr. Fraser, in 1874, did not cease to exist and grow; but during the five years which extended to 1879 the work was often discouraging. Then the Reverend J. W. Ellis, D.D. became pastor and continued until 1885. This was the period in which our church in Los Angeles got finally upon its feet. A good building was erected at Second and Fort Streets (now Broadway) and some 350 members were added to the church. The service which Dr. Ellis rendered, though somewhat discounted at a later period, was then of very real value.

In the fall of 1885 the Reverend W. J. Chichester, D.D., was called from Germantown, Pennsylvania, to succeed Dr. Ellis, and during the three years of his pastorate in First Church there were received 700 members, of whom one-third were enrolled upon confession of faith. During the year 1888 the congregation contributed to the Boards of the church $9267, and to all objects a total of $38,839. And this was the church which fifteen years previously could scarcely remain alive!

But already the central hive was swarming. In

1882 the Second Church was organized, about a mile due north from the mother church. In 1884 the Third Church was organized, about a mile due west. In 1885 the Boyle Heights Church was organized about a mile due east. In 1886 the Grand View Church was organized, about two miles southwest of the center, and in 1887 the Bethany Church was organized about one mile to the west. Then in 1888 the Reverend Dr. Chichester himself, perceiving the inevitable movement of the population of the city, left the pastorate of the First Church with a colony of 106 of his people and organized the Immanuel Church in a new, rapidly growing district of the city, situated about a mile south and west of the center. Thus without aid from the Boards of Home Missions or Church Erection, there came into being that church which was destined to be the largest of the Synod. Then, in 1893, was organized Bethesda, about a mile south and east of the center, destined to be a workingmen's place of meeting. These churches, together with the Chinese, Welsh and Spanish churches, made up the list at the time of the celebration of twenty-five years of local church history in 1894. Every one of these churches, Immanuel alone excepted, had been made possible by the aid of the Boards of Home Missions and Church Erection. And yet the total sums of outside money contributed up to the date mentioned were from the Board of Home Missions something less than $25,000, and from the Board of Church Erection $5450, or a total of less than $30,000 a year. And the annual contributions from these churches in 1894 were more than $35,000. Do Home Missions pay?

THE REV. W. J. CHICHESTER, D.D.
First Pastor of Immanuel Church, Los Angeles

With this brief introduction it is now time for us to retrace our steps to 1874 and to pass in review each of the churches of this great presbytery as they came into being. We therefore now revert to the First Church of Los Angeles.

In 1888 the Reverend J. L. Russell became pastor and after four years was followed by the Reverend Burt Estes Howard, under whose leadership the church removed to its present location. There was a division in the congregation at this time which was temporarily painful. The old property at the center of the city had been sold for $55,000, and a minority of the congregation protested to the Presbytery against its removal, with all its financial resources, to the new site. At a meeting held on May 7, 1895, Presbytery divided the First Church into two organizations known respectively as the Central and Westminster Churches. Those members who desired to enter into Central Church were directed to meet at the Temperance Temple, on May 16, 1895, at 7:30 P.M., for the purpose of electing elders and trustees and for completing the work of organization. When this meeting was held it was found that Central Church had 350 members.

The branch of the First Church to which Presbytery gave the name of "Westminster," and over which it set the Reverend B. E. Howard as pastor, passed through a stormy period of conflict in the ecclesiastical and civil courts. The record states that it became independent, and hired a hall in which to hold services. The last decision of the civil courts in the case finally established the authority of the Presbytery and its rights over the property. Mr. Howard withdrew, with his adherents. Presbytery

made an equitable division of the property. The members of the church formerly called Westminster who remained loyal to Presbytery numbered now less than one hundred. But under the Reverend A. B. Pritchard, D.D., who now assumed the pastorate of the rehabilitated church, and was ever a peace-maker, the new organization was drawn together and united. It was given the records and the name of the original First Church, whose life it thus perpetuated. Its new building at the corner of Figueroa and Twentieth Streets was for some years the finest ecclesiastical edifice of Los Angeles. It has had a succession of strong ministers in the persons of the Reverend Doctors Aquilla Webb, Frank DeWitt Talmage, William Andrew Hunter and Edward Campbell. The present pastor, the Reverend Hugh K. Walker, D.D., has woven his life into the very fabric of the history of Southern California, having been pastor of Immanuel Church of Los Angeles; and after an interval in Atlanta, Georgia, of the First Church of Long Beach; and now of the First Church of Los Angeles. Under his pastorate the splendid old church has come into a new place of power, having grown from a membership of two hundred to one of more than a thousand. During the first year of Dr. Walker's pastorate a mortgage which had burdened the congregation from the time of its relocation, was cancelled; and a new, full vitality flows through every department of the work.

We now take up in the order of foundation the other churches of the Presbytery, beginning with the year 1874.

The Orange Church was founded in a beautiful orange district reaching from the western base of

Orange Mountain and sloping downwards to the Santa Ana River four miles away. The soil is rich, and the water for irrigation is close at hand in the high Sierra Madre Mountains. Thus this community was a pioneer in the growing of oranges. Its people were both intelligent and hard-working. Most of them came from the agricultural districts of the older states, with the definite intention of engaging in agriculture in their new homes. Thus the rural districts of Southern California were filled with a new population of men and women, who came not for gold, but for homes, and who were generally godfearing. For part of its early history the church was supplied from Anaheim. Then the Reverend Alexander Parker, D.D., was for many years its able and devoted pastor. Today it numbers 600 members and under the pastorate of the Reverend Earle P. Cochran is strong on every side.

In the year of 1874 the town of Pasadena was founded by twenty-seven settlers, who transformed a portion of the sand of the Los Angeles desert into one of the most beautiful gardens of the earth. In 1875 the First Church of Pasadena was organized, destined to grow into one of the greatest of America's churches.

*The Occident* of April 1, 1875, contained this very interesting and valuable report of the organization of the Pasadena Church. It was written under date of March 23 by Dr. A. F. White, at that time pastor of the First Church of Los Angeles.

Last Friday, Mrs. General Stoneman of San Gabriel Orange Grove Association, called at my study with a subscription of $385 towards a house of worship, and a petition signed by a number of the heads of families in the Associa-

tion, asking that I would on the 21st organize them into a Presbyterian Church. I consented to do so, and had Reverend Mr. Mosher supply my place in Los Angeles. Reverend C. Haley and his sister, from Newark, N. J., Judge Thompson, one of the elders of this church, and myself, rode out nine miles to the Association on Sabbath morning. We found the people assembled at the school house, where the services were held, and soon nearly the entire neighborhood were present.

After singing and prayer, Reverend Mr. Haley read the forty-second chapter of Isaiah. I occupied about twelve or fifteen minutes showing the authority for church organizations, the character they should bear, and the spirit in which they should be entered upon and sustained.

Sixteen persons then rose and entered into church fellowship by assenting to the covenant. The constituting prayer was offered and the church declared duly organized according to the rules of the General Assembly of the Presbyterian Church.

Mr. W. T. Clapp and Dr. Homer G. Newton were elected ruling elders. They are to be ordained on the first Sabbath in April. It was decided that the new church should be called the "Pasadena Presbyterian Church."

Afterwards six other persons who had expected to unite came forward and subscribed to the covenant and had their names enrolled as members, making the whole number twenty-two.

## Steps were taken to increase the church building fund.

The day was in many respects one of the most delightful. The country is in its glory, and the 'Association,' most generally known as the "Indiana Colony," is situated in one of the most lovely parts of California. The people are intelligent, enterprising and determined to make their homes attractive. Houses are being erected, orchards are being planted, and every material interest is advancing. A good school has been established, and now they have organized a church, have a lot given by the colony, and are taking active measures to erect a house of worship.

PASADENA PRESBYTERIAN CHURCH

All in all, I know of no place more attractive to those seeking homes, health, happiness, than the "San Gabriel Orange Grove Association!"

These words were written fifty-two years ago.

At first the place was called the "Indiana Colony," but the name was afterwards changed to Pasadena. The Reverend William C. Mosher took charge of the new work and within a few weeks completed the organization, to which he ministered for the first two years of its history. Then he resigned to engage in a mission to the Spanish people, in which he was most effective.

The two pastorates of greatest extent have been that of the Reverend Malcolm J. McLeod, D.D., who entered upon his work on November 12, 1900, and under whom the church rose to outstanding influence and that of the present pastor, the Reverend Robert Freeman, D.D., who began his ministry on April 5, 1911.

The church is great on every side. For the year 1925–6 it reported 2810 members; congregational expenses amounting to $126,365, and benevolences amounting to $87,916. But statistics do not tell the inner story. It has a congregation composed of both rich and poor, learned and unlearned. Its church edifice is one of the finest in the United States, where architect, artizan and musician have combined to make possible a service of glorious power and beauty. It has a scientifically ordered department of religious education, with provision for the instruction of both adults and children. It has a parish house which gives a home to the varied activities of the social life of the community. Boys' work and girls' work, aged minister, widow and orphan,

Spanish, Mexican and Indian, home and foreign missions, civic problems and international goodwill, all receive their emphasis in due season. And this great equipment is the instrument of ministry of a staff of some fifteen trained workers, men and women. The things of time are brought under the light of eternity.

The Santa Monica Church, which was organized on September 28, 1875, was largely the outgrowth of the work of one family, who early settled here. A writer in *The Occident* of May 11, 1881, who signed himself M. G. S., speaks of "this new wild place, which was brought into existence in 1875. Among the many who came was a large and interesting family, of which the mother and daughters were members of the Presbyterian Church. The young ladies immediately organized a Sabbath School. As it was on a desert almost (only tents and shacks had been hastily erected), they held their Sabbath School upstairs, over a store. Later they built a little church, and were ready for the minister when he arrived." The little church experienced some years of struggle. In 1882 the Reverend Williel Thomson became pastor. During the summer he held evening services on the sea shore, where he preached not only to Santa Monica but to some from the crowds of people who came out of the interior valleys to get the refreshment of the salt air. For twenty years the Reverend William H. Cornett was the pastor. Today it is a strong, effective church of more than six hundred members and constantly growing stronger.

It is interesting to note that even Los Angeles Presbytery has had its quota of churches early

THE REV. ROBERT FREEMAN, D.D.
Pastor of the Pasadena Presbyterian Church

organized, and afterwards disbanded. Such was Newport which had a lifetime of eight years from 1878 to 1886, when its members were added to the roll of Santa Ana. And there were a score of others.

Santa Ana Church was organized on November 26, 1882, with twenty-five members and one elder. Today its membership is 1313, and its resources commensurate. As it was planted in a community which was prosperous from the beginning it is one of the few churches of the Synod which have received very little, if any, aid from the Board of National Missions. The Reverend Joseph A. Stevenson, D.D., was pastor of this church for fifteen years from 1906 onwards, and it was under his administration that the congregation came to the rank of a church of more than a thousand members.

On July 9, 1882, the Second Church of Los Angeles was organized with eight members. It has had strong pastors and has served the community faithfully and well. But, like several of the churches earliest founded in the city, with the passing of time it has found itself in a locality which did not make a church great in numerical strength. It is rich in its faith and its ministry to its community. Its membership now is less than three hundred.

The El Cajon Church, in San Diego County, was organized by Dr. Dodge, of San Diego, on May 6, 1883, with eight members. It is located in a valley of raisins and honey, and has been prosperous from the beginning. It has now some two hundred members.

On November 25, 1883, the San Pedro Church was organized with seven members and one elder. The town, with its harbor, was at that time a separate

corporation. Today both are embraced within the limits of Los Angeles, and the harbor is one of the most important on the Pacific Coast. The church had a checkered career for the first fifteen years of its existence. For a time it was grouped with Wilmington, one of the old churches. Then in 1886 this dual pastorate was undertaken by the Reverend W. A. Waddell, afterwards the president of McKenzie College, Sao Paulo, Brazil. After six months of experience in his work he said to the Presbytery: "San Pedro, with its forty-eight saloons, is where you ought to push things. Let me give all my time to San Pedro. Put another minister into Wilmington, with Long Beach as a preaching station. He would better live in Long Beach." Six months later, under Dr. Waddell, San Pedro became self-supporting.

From 1887 to 1890 a tremendous boom thrust forward all the towns of Southern California. Then from the latter date it declined to the crash of 1893. Men who had been considered wealthy now knew what it was to be hungry. The millionaires for a day became near paupers. The Reverend Frederick D. Seward, who had been Synodical Missionary in that noble succession of which Dr. Fraser was the pioneer, now became the pastor of San Pedro Church, and declared that he had the hardest Home Mission field in Southern California. The people had moved away. The new ports of Redondo and Santa Monica were competing for the business of San Pedro! And besides the Presbyterian there were eight other churches in the town. For ten years it seemed as though the church was doomed. But it survived, and then it grew. The pastorate of the Reverend Henry T. Babcock, D.D. gave it a new

consciousness of spiritual power; and today it has almost 500 members.

On May 2, 1883, there was organized by the Reverend Thomas Fraser the Pomona Church, with fourteen members and three elders, in the midst of fields and orchards. The village had only a few hundred inhabitants at the time of the organization of the church, but today it is a beautiful city and the seat of one of the strongest colleges of the state. The longest pastorates of the church have been those of the Reverend Charles D. Williamson, 1900–1906; the Reverend T. T. Creswell, D.D., 1906–1914; and the Reverend J. Hudson Ballard, Ph.D., 1921–1926. The present building was erected in the ministry of Dr. Creswell in 1907. Dr. Ballard was called from its pulpit to the chair of Religious Education in Occidental College. This church has now established the tradition of a scholarly ministry. The Reverend Jesse H. Baird is the present pastor.

The Third Church of Los Angeles was organized on October 6, 1884, in the building which had already been built and was owned by the congregation. Services had been held for some months by the people who, upon this date, were regularly organized as a Presbyterian Church. The Sabbath of its organization was a notable one. The Reverend James S. McDonald preached the sermon and effected the organization, assisted by the Reverend W. S. Stevens, the first pastor, the Reverend Edward F. Robinson, and the Reverend Charles Bransby, who was afterwards for many years professor of Spanish in the University of California. There were also present the Reverend Albert Williams, D.D., founder of Presbyterianism in San Francisco, the

Reverend C. A. Poage, D.D., Editor of *The Occident,* and the Reverend C. E. Babb, D.D., moderator of Synod. The field of this church has been limited by reason of the close proximity of other churches, new and old, and yet its history has been one of steady, substantial growth. Today, under the pastorate of the Reverend Herbert H. Fisher, it has upwards of 400 members.

We come now to the origin of another of the notable churches of the presbytery, the Glendale Church, which was organized on September 28, 1884, with twelve members, and known at first as the Riverdale Presbyterian Church. It was the fruit of the planting of Dr. John M. Boal, pastor of the Second Presbyterian Church of Los Angeles. Though the members were few, they were consecrated workers. The Reverend William S. Young, whose name now appears for the first time among the ministers of Los Angeles, supplied the church for a year. For a time this congregation, in partnership with the Methodist Brethren, built and occupied a house of worship. But this arrangement did not long continue to be satisfactory and the congregation, though weak in financial resources, met the emergency and erected for itself a modest and attractive building. From 1890 to 1895 this church formed one pastoral charge with Burbank, under the ministry of the Reverend Ruel Dodd. The Reverend S. Lawrence Ward, D.D., was pastor from 1905 to 1911, during which time the second building was erected, this building being now occupied by the Broadway M. E. Church, South. In 1911 the Reverend Walter E. Edmonds, D.D. entered upon a ministry in this place which is among the most notable

THE GLENDALE PRESBYTERIAN CHURCH

(Dedicated, December 23, 1923)

Rev. W. E. Edmonds, Pastor

in the history of the synod. The membership of the church was then 197. In 1926 there was reported 1776 members, and all departments of the work of the church have grown proportionately. The present new and beautiful building was dedicated on December 23, 1923. Two other churches have emerged out of its membership, Tropico in 1904, and Grand View in 1924.

The Tustin Church, located in the Santa Ana Valley, was organized by a committee of Presbytery on October, 1884, with twenty-six members, and began its career in a well-appointed building of its own which was dedicated at the time of organization. It is now a prosperous church with some two hundred members.

The Boyle Heights Church was organized on May 3, 1885, *The Occident* of May 13 contains the following item regarding this event:

> On the commanding heights overlooking Los Angeles from the east Presbyterianism took a strong and permanent foothold on Sunday, May 3, by the organization of a church of a round score of members. Reverend W. S. Young is greatly to be commended for the energy and tact with which he has, under the Master, brought about this result. Seven were received on profession of faith, one adult and two infants baptized. Mr. J. G. Bell was elected elder, and he, with his family, is destined to be a tower of strength to the church. . . . There was a congregation of over fifty, of just such devout and intelligent people as make up our best Presbyterian churches.

The congregation grew rapidly. It built its first house of worship at once, and used it for the first time on September 6, 1885. On the afternoon of that day Mr. John Edward Hollenbeck was buried

from the church. At the first communion service in the new building Mrs. Hollenbeck and her nephew, Mr. Alphonzo E. Bell, the son of Mr. Bell who is mentioned above, were received into the membership of the church. It was Mrs. Hollenbeck who afterwards founded the Hollenbeck Home for the Aged, of which Dr. Young later became the superintendent; and it was Mr. Alphonzo E. Bell who gave to Occidental College the magnificent tract of land in Beverly Hills, which lifted it into the front rank of Presbyterian Colleges.

To hold the growing congregation a finer and larger church was built in 1895, and Dr. Young retired from the pastorate in 1896. The church is now known as that of Hollenbeck Heights. But whereas twenty years ago those heights enjoyed a certain altitude of vision and retirement, today they are close to the center of the bustling life of the busiest district of the city, and no longer a place of quiet homes. And the church, which at the height of its strength had some five hundred members, today has less than two hundred.

A word should be added concerning Dr. Young, who came from Oregon to California for reasons of health in 1884, and was enrolled in Los Angeles Presbytery in April 17, 1885. He has served the church in many ways as home missionary, pastor, founder of churches, leader in educational work, superintendent of a home for the aged, clerk of Presbytery, and clerk of Synod. He became clerk of Synod in 1892, and has held the office ever since, beloved and honored by every one, until the name of Dr. Young has become almost a synonym for the Synod.

The Grandview Church of Los Angeles was organized on March 21, 1886, with twenty-seven members. In its early days it received aid from the Board, and its growth was fluctuating. Its first building was a thank-offering erected by the Reverend and Mrs. F. M. Dimmick. In June, 1900, by reason of the expansion of the city, its location was changed to a new growing district. In 1912 its name was changed to that of West Adams, which it now bears. For twenty years of the shifting life of the city this church was ministered to by one pastor, the Reverend William H. Fishburn, D.D., a man with a gifted pen, who retired in 1926 to devote himself to literary work and was succeeded by the Reverend William E Roberts, DD., formerly of Santa Ana. It is a great church, housed in a beautiful, grey stone building, where the service is dignified and reverential.

La Crescenta Church was organized in December, 1885, with eight members, but its early services were intermittent. Due to deaths and removal of members no services were had from 1889 to 1896, when the congregation began to meet in a little chapel on Michigan Avenue. From this time forward its history is continuous. The present building was erected under the pastorate of the Reverend A. H. Kelso in 1921. Under the pastorate of the Reverend Clifford F. Jones the church is growing rapidly and is now known as La Crescenta Community Presbyterian Church.

Burbank Church was organized on October 23, 1887, with nine members and one elder. During the early years of its existence it was aided by the Board and gave comparatively little promise of the fine strength to which it subsequently attained. To-

day it is in an attractive suburban city of fourteen thousand people and has a membership of some five hundred under the pastorate of the Reverend Thomas E Stevenson.

The First Church of Alhambra was organized on July 17, 1887, with nine members. Today, under the ministry of the Reverend Samuel J. Kennedy, Ph.D., it has grown into a strong church of nearly seven hundred. Its history has been one of steady progress, greatly accelerated in recent years. The original building of the church was repeatedly enlarged, the most signal addition being that to house the splendid Sunday School in 1911. Ground was broken for a new building in a fine location on Sunday, May 30, 1926, Mrs. Margaret B. Anderson, a charter member, and Mrs. A. A. Dinsmore, widow of the first pastor, breaking the sod. The new building will cost about $250,000, the first unit of which, the educational, will be finished at about the same time as this book appears from the press.

The First Church of Azuza was organized on November 3, 1887, with eleven members and one elder. Its history has been one of quiet, steady growth, until it numbers 236 members.

Bethany Church was organized on December 28, 1887, by the Reverend Doctors W. D. Chichester and T. D. Seward, on West Temple Street, with thirty-one members, largely by colonization from the First Church. Like other churches located at this period within one or two miles of the City Hall, the growth of the city has taken population away from its territory rather than added. Today it has something more than two hundred members.

Calvary Church, of South Pasadena, was organ-

ized on October 23, 1887. It was the outgrowth of a Sabbath School, held under a broad live oak tree, and conducted by a young lady who had been frustrated in her desire to work on the foreign mission field. The Reverend A. Moss Merwin, for many years a devout missionary among the Spanish and Mexican people, organized the church in the Sierra Madre College building. It began with nine members and one elder, and soon a neat chapel was built. But the supply of the pulpit was intermittent during the first ten years of the church's existence and on November 23, 1897, the membership of the church to the number of twenty-seven was merged in that of the Pasadena Church. A desultory service was continued in the afternoons and evenings, in charge of various members of the Pasadena Church. Then in 1902 the church was revived and reorganized. Since then its growth has been steady and remarkable, until today it has almost 700 members. The Reverend Samuel G. Livingstone, D.D., has been pastor of the church for nearly ten years, and has led his people in their time of greatest advance.

The church of Fullerton was organized on February 19, 1888, with eight members. It is located amid the Valencia oranges, and in a city of attractive homes. For a time it was united with Anaheim in one pastoral charge, and for some years it was assisted by the Board. Today under the pastoral care of the Reverend Graham C. Hunter, D.D., it has nearly three hundred members and is growing steadily.

The Graham Memorial Church was organized on March 18, 1888, at Coronado, where the skill of man has transferred a sandspit into one of the most

radiant gardens of the state. The present church edifice was erected at a cost of some $7000 by Mrs. E. S. Babcock, in memory of her parents. Under the present pastor, the Reverend Notley S. Hammack, the congregation has gone forward and the membership is now upwards of 100.

The El Monte Church was organized on May 27, 1888, in what *The Occident* was pleased to call "a region that had long borne a hard name." The Reverend A. A. Dinsmore, then minister of Alhambra, preached here on the Sabbath evenings. The Reverend Williel Thomson supplied this church for a time, as did also the Reverend Robert F. Maclaren, D.D., both able men brought hither by reasons of ill health. The Reverend Charles A. Clark, D.D., is now pastor, and the membership is about 200.

The Church of Monrovia was also organized on May 27, 1888, with twenty-eight members. For some years its meeting places were stores and halls. The first church building was erected in 1897 and dedicated on the first Sabbath of January, 1898. The membership then numbered only twenty-three, but the building was dedicated free of debt. Additions were made as the congregation expanded. In the course of time the First Congregational Church combined with the Presbyterian. A splendid building, in a modified Moorish style of architecture, was erected in 1922. The membership of the church is now some 800 and its pastor is the Reverend John W. Haman, Ph.D.

On June 24, 1888, the First Church of Long Beach was organized with nineteen members. But prior to this time there had been desultory services held in the community, especially by Reverend W.

A. Waddell, who was then in San Pedro. The Reverend D. K. Colmeny came from Columbus, Ohio, to take the pastoral charge of Wilmington and Long Beach. Services were held for a time in the Congregational Church. Then a meeting place was erected at 125 E. First Street. The growth of the church was a rapid one. A larger building was erected on the southwest corner of Pine Avenue and Fourth Street, where the congregation worshipped for some years. Until 1897 it received aid from the Board. Then in 1907 the present building was erected. The church has had a succession of strong preachers in its pulpit, including the Reverend Doctors H. B. Gage, Josiah Sibley, O. H. L. Mason, Hugh K. Walker, and the present pastor, George M. Rourke. It is today a church of more than 2000 members, thoroughly equipped for all the parts and duties of the church's work, and, in a community which has been visited by many vagaries of religion, loyal to the heart to the fundamental truths of our Christian faith.

From the First Church, in 1913, went forth the nucleus of the membership of the churches afterward organized as Second and Calvary Presbyterian Churches of Long Beach.

We have already referred to the action of the Reverend Doctor Chichester in withdrawing from the First Church of Los Angeles to establish the Immanuel Church, in 1888. "God with us." It was a prophetic name.

The ministry of Dr. Chichester in the First Church had been one of great fruitfulness. The rapid growth of the city and the large proportion of sincere Christians who were among the newcomers con-

tributed greatly to the prosperity of the church. The pastor was a strong preacher and personally most winning. As his church became overcrowded he made several vain attempts to induce his people to colonize and found new churches. They clung to their church and to their pastor. It was at this time that Dr. Chichester determined to begin a new organization. He made no effort to persuade his people to go with him. A committee was appointed consisting of one member who expected to go and one who did not, and to this committee those who decided to go gave their names. At the time of the organization very few knew how many would identify themselves with the new enterprise. It was found that 105 were ready to follow the minister into the new church, and twenty-five others from other churches were also ready to join. So that Immanuel Church began, on September 3, 1888, with 130 members (another report says 139). The four elders elected were Samuel Minor, Lyman Stewart, E. A. Saxton, and W. S. Hewes. Later, upon the adoption of the rotary system by the church, these four elders resigned, and nine were elected, which however included the original four. The church grew rapidly. On its fifteenth anniversary it reported 1809 members, which made it at that time the largest congregation upon the Pacific Coast, a distinction which the First Church of Seattle has since wrested away. But it is still the largest in the Synod of California which contains sixteen churches with a membership of above one thousand and the second largest in the denomination. The Reverend Hugh K. Walker, D.D., followed Dr. Chichester in the pastorate in 1897, a man of kindred spirit and power.

THE REV. HERBERT BOOTH, D.D.
Pastor of Immanuel Church, Los Angeles, 1927

In 1903 this church, then fifteen years old, was host to the General Assembly, and entertained it generously.

In 1916 the Reverend Herbert Booth Smith, D.D., was called from Knoxville, Tennessee, to succeed Dr. Walker. At the celebration of the tenth anniversary of his pastorate it was found that during this time 4367 members had been added, of whom 1096 were by confession and reaffirmation of their faith. The present membership is 3472. For the past year the finances of the church were as follows: Contributed for congregational purposes, $112,919, for benevolent causes, $76,387. The church is now proposing to build a magnificent new edifice on the Wilshire Boulevard to cost about one million dollars. It has been mother to the Vermont Avenue, Trinity and Wilshire Crest churches.

The Pacific Beach Church, near San Diego, was organized on September 16, 1888, with ten members, in a place which promised to be a college site with a large future. These expectations collapsed with the bursting of the bubble in 1890, but the church has continued to render a fine service to the community and has today 56 members, the largest number of its history.

On November 21, 1888, the Welsh church of Los Angeles was organized with thirty members, which number speedily increased. Now it has 326. The growth of all such churches is limited, but their value for the emigrant newly arrived from the old world cannot be overstated. They have kept many a pilgrim on the way to heaven, and given him lodging overnight and a saving vision.

In 1888 the Presbytery of Los Angeles, for the

only time in its history, went across the border into Mexico where "The International Company" had purchased 18,000,000 acres of land from the Mexican government and projected vast improvements. It was a famous boom, and, like many another, did not last. But while it was in progress the Reverend William B. Noble, D.D., then pastor of First Church, San Diego, and the Reverend Isaac White, the missionary to the new field, organized a church at Ensenada, Lower California, with sixteen members, eight of whom joined on profession of faith. After faithful, self-sacrificing work on the part of Mr. White, he had to retire from the field, which was rapidly becoming depleted of American residents.

In 1889 there were organized churches at National City, south of San Diego, on March 18, and San Fernando, on August 11, and at Del Mar, in San Diego County, on October 27. The last named died out, the first named was later merged in other organizations and the church in San Fernando has grown in strength unto this day.

In 1890 there were organized the Inglewood Church on January 19, and the Palms Church on December 16. The Inglewood Church, began with thirteen members, and now, under the ministry of Dr. Edward Campbell, has more than 500.

The church at Newhall was organized on May 31, 1891, and through many vicissitudes has lived and grown. It now has 83 members.

The Bethesda Church was organized on March 26, 1893, with thirty-seven members. It is located in a part of the city where it is called upon to minister to a great multitude of working people, many

NEW IMMANUEL CHURCH, LOS ANGELES

of whom have long been alienated from the church, holding it to be a capitalistic organization. This church constitutes a great opportunity for the Presbytery and a difficult task, which is being bravely faced by the pastor, the Reverend Christopher H. Gaskell, who himself has been a member of the labor union.

Lakeside Church was organized in 1893 and an attempt was made to do something at Point Loma, the home of the theosophists. The latter endeavor did not effect anything of permanence.

We have already dealt with the events which led to the organization of the Central Church out of the old First Church in 1895, when the majority of the membership of the latter decided to sell the property of the old church at the corner of Broadway and Second Street, and erect a new edifice at the corner of Figueroa and Twentieth Streets. About forty-five per cent of the membership protested this change, and Presbytery in permitting it ordered that the property should be divided pro rata between the two new organizations which emerged out of the old. The latter action was protested by the Westminster Church to the Synod, which reversed the decision of Presbytery. Upon a further appeal to the Assembly the action of the Synod was reversed and that of the Presbytery was confirmed. The decision of Presbytery and Assembly was then carried through the civil courts of California, and the Superior Court sustained the action of Assembly. By this final decision Central Church was awarded the sum of $23,000 out of the original property, of which $3000 was paid in cash and $20,000 was made a lien upon the new edifice of Westminster Church. In

consequence of this decision the greater part of the membership of Westminster Church withdrew in a body and organized a new independent church under the leadership of the pastor, the Reverend Burt Estes Howard. Presbytery then reorganized Westminster Church under the old name of First Church, permitting the lien on the property to continue.

But now the Central Church, not desiring to prolong a controversy which had already resulted in much heart-burning, and not wanting to hamper the reorganized First Church in its work of reconstruction, voluntarily relinquished to the Presbytery of Los Angeles its claim against the property of the First Church. Central Church had been organized on May 16, 1895, and its relinquishment of its claims was made on December 12, 1899. The legal struggle had lasted more than four years.

Thus Central Church, which had been organized with 361 members, for years conducted its work in rented halls, such as Temperance Temple, the hall of the Young Men's Christian Association, the hall of the Young Women's Christian Association. In the spring of 1901, with the generous aid of Immanuel Church, but chiefly through their own devoted labors, the property known as the "Griffith Mansion" at 220 South Hill Street, was purchased by the trustees of Central Church and altered to meet their needs. Here the services of the church were held from March, 1903, until April, 1915, when the Central Church, now having 305 members, was united with Immanuel, the Reverend Augustus B. Pritchard, D.D., who had been pastor of Central Church from 1902 onwards, now becoming associate pastor of the united church.

At the time of this union it was understood that Dr. Pritchard, besides having certain duties as a Bible teacher in the Immanuel Church, should also organize and assume the pastoral care of a new church to be located in one of the newer districts of the city. Thus the trustees of Immanuel Church at once purchased a lot on the southeast corner of Vermont Avenue and Fifty-third Street, where a tent was erected and services were begun on April 25, 1915. On October 31, 1915, there were enrolled 72 charter members in the new organization, which was a branch of Immanuel Church. On July 8, 1920, it was organized with stately services as the Vermont Avenue Presbyterian Church, with 246 members, and Dr. Pritchard as pastor. The Church has now more than 400 members, and is growing steadily. Dr. Pritchard, after splendid years of service, resigned the pastorate in September, 1926.

The congregation has worshipped in three buildings, the last of which, the present fine edifice, was dedicated on September 21, 1924.

The Church of the Redeemer was organized on October 27, 1896, with thirty-five members. It has now 234, and is steadily growing, under the pastorate of the Reverend Howard N. Bunce, Ph.D.

Knox Church was organized by the Reverend William S. Young, D.D., on January 10, 1896, with forty members, and was received by Presbytery on April 14, 1897. Dr. Young became pastor in 1902, and remained until he took charge of the Hollenbeck Home. Later he was made pastor emeritus. The pastor is now the Reverend William Hiram Manshardt, under whom the church has grown to a membership of more than five hundred.

The Highland Park Church was organized on September 4, 1898, with thirty-nine members, in the Assembly Room of the Academy building of Occidental College. For two years prior to this time a Sabbath School had been held in private homes in the neighborhood. The preaching and pastoral work of the first two years was done by the Reverends H. P. Wilder, D.D., and John A. Gordon, D.D., of the college faculty. The Reverend Franklin P. Berry, D.D., was pastor from 1900 to 1907. In his time the church became self-supporting, the membership grew to be about five hundred, and a good church in a modified Mission style of architecture was erected in 1905, Immanuel Church assisting in the payment of the cost. Dr. W. B. Gantz was pastor from 1908 to 1915, when he removed to Detroit. Dr. Campbell Coyle was called from Pittsburg to be his successor and remained for nine years. The church continued to grow strongly throughout its history, and the present great and beautiful edifice was erected in 1923. The Reverend Arthur Lee Odell, D.D., became pastor in 1925. The church has now a membership of some fourteen hundred.

Moneta Church was organized on January 15, 1899, with twenty members. It has now nearly two hundred and the pastor is the Reverend Malcolm L. Leitch.

These are the churches organized in the Los Angeles Presbytery down to the year 1902.

We now turn to the history of the churches in the Presbytery of Santa Barbara. In the minutes of the Synod of 1896 we read as follows:

The Committee on Bills and Overtures presented the following report, which was adopted:

We recommend that the overture of Los Angeles Presbytery asking for the erection of a Presbytery to be known as that of Santa Barbara be complied with. It is as follows:

The Presbytery of Los Angeles respectfully overtures the Synod of California to erect a Presbytery to be called the Presbytery of Santa Barbara, embracing the counties of Santa Barbara and Ventura, now being a part of the Presbytery of Los Angeles, composed of Reverends A. H. Carrier, D.D., William Donald, William E. Dodge, William G. Mills, William L. Johnston, Conway B. Rogers, James M. Smith, Joseph Hemphill, Reuben H. Van Pelt, Andrew D. Moore, John R. Taylor, and W. S. Whiteside with the churches of First Santa Barbara, Carpenteria, El Montecito, Santa Buena Ventura, Hueneme, Santa Paula, Saticoy, Fillmore, Pleasant Valley, Santa Maria, Ballard, Los Alamos, Los Olivos and Santa Ynez on December 1, 1896, at 11 o'clock, a.m., and that Dr. Carrier preside at the formal organization of the Presbytery, or in case of his absence, the oldest Minister present.

We have already dealt with the history of the churches of Santa Barbara and Ventura, which were earliest to be organized in this Presbytery, and will now pass in review the history of the organization of the others.

On May 13, 1875, the church of San Luis Obispo was organized by Dr. Fraser, with ten members, in the home of Judge Venable, who became the first elder. The good judge had settled in the town eight years before this time, when it was still wholly Spanish in its population. The chief distinguishing feature of the town was its old mission. Around it lay a rich countryside. The church has grown and prospered. Among its ministers have been the Reverends H. H. Dobbins, J. C. Eastman, D.D., Harry

Hillard, Earl W. Haney, and Frederick J. Hart, the present pastor. The present artistic structure was erected in 1905. Today the membership is about four hundred.

The original church of Carpenteria was organized in the summer of 1876 by Dr. Phelps, then pastor of Santa Barbara. Its earliest services were held out of doors under the spreading branches of a live oak, but it soon languished and was dissolved on September 30, 1884. On May 23, 1886, a new organization was effected by Dr. F. D. Seward, which remains. The church has 81 members.

The Santa Maria Church is the lineal successor of one organized in the old Spanish town of Guadalupe, on August 6, 1876. This was a prominent point of travel on the highway in early days, but with the completion of the railway the town of Santa Maria became the important center of trade and the church was transferred thither in January, 1882. It began with fourteen members and now has 106.

The Arroyo Grande Church was first organized in the summer of 1876, and, on October 3, received by the Presbytery of San Jose. This church disappeared in 1889, and the Cumberland church took its place. On October 18, 1907, it passed into Santa Barbara Presbytery. Under the pastorate of Reverend Albert H. Gammons it has a membership of 76.

The Ojai Church was organized in January, 1877, with nine mmebers. Later, in November, 1899, a neighboring Congregational Church was merged in this one, and the place of worship moved nearer to the center of population of the beautiful valley in which it stands. Under the ministry of the Rever-

end John Murdock, it has a membership of one hundred.

The Los Alamos Church was organized on March 24, 1882, and the Ballard Church about the same time. Both are in small and isolated communities, where a little handful of sincere Christians have had to sustain the whole burden of the work.

Santa Paula Church was organized on May 13, 1883, when the town had not yet attained the dignity of being a terminal on the stage line. The stages from San Francisco rushed through the little settlement to Newhall, thirty-five miles to the south. Occasional services had been held in the schoolhouse from 1879 onwards by the Reverend Townsend E. Taylor, then pastor at Ojai. It was a typical California settlement, whose conspicuous features were the tavern, the store and the blacksmith shop. Dr. Fraser organized the church with twenty charter members. It grew rapidly from the beginning and on November 25, 1888, the present building, costing $13,500, was dedicated It was a great achievement at that period. Strong ministers have served here, including Drs. A. B. Pritchard, John Steel and H. C. Buell. Under the present pastor, the Reverend Allen A. Pratt, who is himself a frustrated missionary to China, this church has supported its own foreign missionary in that land. The present membership is 315.

Hueneme Church was organized not far from Oxnard on May 24, 1885, with ten members, chiefly upon the motion of the Honorable Thomas R. Bard, one of the princely elders of the church of that time. It has been another small church, operating in a small community, with many discouraging circum-

stances in its history, but still living and still giving life. Templeton Church, organized on May 8, 1886, a few miles south of Paso Robles, is another church of similar character. Santa Ynez, behind the coast line range and beyond the Gaviota Pass, was also organized in the summer of 1886.

El Montecito Church was organized on November 13, 1887, with twenty-four members, by Drs. A. H. Carrier and F. D. Seward. Practically this was a colony from the Santa Barbara Church, of which Dr. Carrier was then pastor. This church is located close to one of the wealthiest communities of our country, where are the millionaires who build their magnificent mansions, and lay out their magic gardens along the lower slopes of the Santa Barbara mountains. It is also close to the wretched hovels of the Mexican laborers who till the ground in these gardens and work in the oilfields in the neighborhood. Three of its pastors have served for periods of ten years or more, the Reverends W. E. Dodge, Ira E. Leonard, and A. Grant Evans, who continues here to minister. The membership is something less than one hundred.

Lompoc Church was an original Cumberland Church, organized on January 15, 1888, which was received into Santa Barbara Presbytery in consequence of the union in 1907. It has a strong religious life, and under the pastorate of the Reverend Francis L. Bennetts has about one hundred members.

Fillmore Church was organized on July 29, 1888, with fourteen members. For many years it made its gains very slowly, but in recent years, under the leadership of its present pastor, the Reverend

George U. Gammon, it has gone rapidly forward, until it has now a membership of 280.

The Oxnard Church was organized on June 29, 1899, with eight members. After the dissolution of the church at Saticoy the church edifice was removed to Oxnard, the Board of Church Erection contributing to the cost of removal. It has grown to be a strong, effective church of 134 members, and is growing stronger. The pastor of this church, the Reverend William Miedema, gives supply to the Hueneme Church.

The Bethany Church of Summerland, organized on July 14, 1901, originated mainly in the endeavors of the Reverend A. E. Dodge to introduce something of evangelical piety into a community chiefly composed of spiritualists. It began with twelve members, but it has not grown. Today it reports but five. The rise of the great new church of Santa Barbara and the easy access afforded by the automobile have militated against the growth of all the churches within easy reach of the city.

To these churches we have to add two others which were transferred from the Presbytery of San Jose by the action of Synod on October 18, 1907, Morro, which was organized in April, 1895, with six members, and has now fifteen, and Cambria, which is the oldest church in San Luis Obispo County, having been organized on September 20, 1874, with eighteen members, and has now twenty-five. These are the churches of Santa Barbara Presbytery.

We now turn to the consideration of the churches of Riverside Presbytery, which though it was constituted as a separate ecclesiastical unit only in 1902

contains churches which were early organized, and thus fall within our present period.

In a previous chapter we have narrated the circumstances under which the San Bernardino Church came into existence in 1872. It had a struggle for existence in the early days of its history. The population of the community was strongly Roman Catholic, and later, when the car shops were located here, the attitude of many of the railway employees was averse to church membership. Good men served here. The Reverend D. McG. Gandier, whose large humanity afterwards made him a power in the temperance work of the State, did much to break down the antagonism of the working men. He was followed by the Reverend Alvah G. Fessenden, who has been pastor in this church for twenty years and seen the membership mount from some two hundred to some seven hundred.

Population was now sweeping down through the San Bernardino Pass and taking possession of the fertile valley and sunlit hillsides of one of the fairest districts of our state. One strong church after another was established in the space of a few years.

The Colton Church was organized on January 19, 1877, with nine members, in a community that has grown to be a beautiful town. The Reverend James Cameron first preached here and the present pastor is the Reverend Harry Leeds. The church reports 288 members.

The Magnolia Avenue Church of Riverside was organized on November 9, 1879, with ten members, under the name of Arlington Church. It grew in the midst of the orange groves, worshipping at first in a hall, and afterwards in a well-appointed church

FIRST CHURCH, REDLANDS

FIRST CHURCH, UPLAND

of its own possession. It has now 162 members. Dr. H. B. Gage was pastor for fourteen years, and Dr. D. L. Macquarrie has now been pastor for more than twenty-five years.

The Elsinore Church was organized on March 14, 1886, by the Reverend James S. McDonald, with nine members. It was originally located, not in the town, but at the northern end of the lake of the same name. In 1887, during the boom, the church was moved into the town. From the time of the collapse of the boom for a good many years it had a struggle for existence. Today it stands a church of 143 members in a fair town by a lake, on the northeastern slope of the Santa Ana mountains.

The North Ontario Church, which afterwards changed its name to Upland, was organized on January 2, 1887, with fourteen members. It grew rapidly and substantially. Today it has nearly 500 members and is stronger than at any previous time in its history. It is ministered to by the Reverend Robert C. Stone, D.D.

The Church of Redlands was organized on July 10, 1887, with six members, in a community destined to be one of the most prosperous and attractive in Southern California. Among its ministers have been the Reverend Drs. A. B. Noble, John A. Marquis and Nathan D. Hynson. Its present pastor is the Reverend Paul Pritchard, son of the manse. The church now numbers 548 members.

Calvary Church, Riverside, was organized on June 19, 1887, with twenty-seven members. It has had a splendid history of steady, continuous growth in numbers and spiritual power. Among its ministers have been the Reverends R. H. Hartley, D.D.,

Alexander Eakin and William Armstrong Hunter, D.D. Its present pastor is the Reverend Ira W. Barnett, D.D., and the present membership is 774.

The Westminster Church, of Ontario, was organized on April 22, 1895. Though it started strongly it lost ground subsequently, and had some years of struggle. Then it moved steadily upward. Today it has 231 members and its pastor is the Reverend Benjamin A. Fye.

Besides the churches thus far named there are others of more recent date, for Presbyterianism has been stretching out along the lines of railway to all the new settlements that have grown up. Southward in the hill country is Hemet; eastward along the highway are the well-organized San Gorgonio Federated Church at Beaumont, the community church at Palm Springs, the church at Coachilla, all growing and ministering effectively to their several communities. The anomaly of the situation is that the Los Angeles Presbytery has reached further out beyond the limits of the Riverside Presbytery and includes the churches in Brawley, Imperial and El Centro. This is due to the fact that San Diego is in Los Angeles Presbytery and these communities are now directly tributary by both rail and highway to San Diego.

It is also to be noted here that every town of any importance in Riverside Presbytery has now a Mexican community, which brings a missionary problem home to the door of every strong Presbyterian church. Of this we will speak again.

We cannot leave this chapter on the churches of the south without some slight notice of a few of the notable leaders who have helped to make the

church what it is today and to whom only incidental reference has been made thus far. There is a peril in making mention of notable names, for there have been so many brave and devoted servants of our church that it is impossible to name them all, and it is certain that worthy names will be omitted which some readers of this book would desire to have included.

A man of energetic action was the Reverend Frederick D. Seward, D.D., who spent thirty-two years of his long ministry in the services of the Home Mission Board in California, eight of them as Synodical Missionary. A strong, kindly administrator, his name appears in many connections in the three southern presbyteries. He was the organizer of thirty-seven churches, some of which came to commanding strength.

The Reverend James M. Newell, D.D., was ordained to the ministry in our Synod on October 3, 1868, and has been a member of it for almost sixty years. His first pastorate was in Placerville in the days when it was a wealthy mining town only eight miles removed from the scene of the discovery of gold. He has known almost every phase of the life of the ministry in our state. In 1894 he removed to Los Angeles to the Bethesda Church, thus dividing his ministry almost equally between the north and the south. Gentle, kindly and courageous, he has been a source of strength and comfort to multitudes of men and women and brought many souls to the knowledge of the Master.

There are three men who may be mentioned together, not because they were alike in personality or in theological outlook, but because they were all

stalwart men, true to the truth as they saw it, strong in their convictions, and influential guides and counsellors of the younger men who were coming after them. They were the Reverend John A. Gordon, D.D., who was for a time the Vice President of Occidental College, and a steadfast conservative theologian; the Reverend Robert W. Cleland, D.D., who served many of the young churches, and continued to serve them almost to the very end of his long life, beloved by old and young; and the Reverend Thomas C. Horton, D.D., who served several of our new churches but in later years was identified with the Bible Institute of Los Angeles, an uncompromising and militant fundamentalist, but having at his heart a white heat of passion for the salvation of men. Both Dr. Gordon and Dr. Cleland died in 1919. Dr. Horton is still with us.

Representative of another type of the minister who has made our church in the state was the Reverend William Armstrong Hunter, D.D., who for some years was pastor of Calvary Church, Riverside. He was a liberal and willing to contend for his liberalism, true to the soul to the truth he knew. For years he had to safeguard his physical strength lest any undue effort would bring on a hemmorhage of the lungs, but measuring out most carefully his vigor from day to day he did a man's full work to the last, and left three sons to the ministry to continue his own high enterprise. He was moderator of Synod in 1911 and died in 1920.

The Reverend Robert Francis Coyle, D.D., LL.D., impressed the life of our Synod at many points north and south. He was a great preacher and in 1891 became the pastor of the First Church

of Oakland, where he remained until called to the Central Church, of Denver, in 1900. He was moderator of the General Assembly in 1903. He spent the last years of his life in his beloved California where he preached to the Westlake Church of Los Angeles, from 1914 until his death in 1917.

But our debt to the fathers cannot be measured. From them we have received a great and precious inheritance of faith, understanding and love; and it is our part so to use it that it may not be impaired through our failure, but rather enriched through our experience, and thus transmitted to the generations to follow.

## Chapter XII

# THE UNION WITH THE CUMBERLAND CHURCH

IT is now time to turn our attention once more to the Cumberland Church, the beginning of which on the Pacific Coast, we have already witnessed. In 1904 the General Assembly submitted to the presbyteries the proposal to unite with the Cumberland Church on the following terms: The union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice. Of the 241 presbyteries in the church 236, prior to the legal date of May 10, 1905, concurred on this basis, thus giving more than the requisite two-thirds vote necessary to effect a union. Assembly authorized its committee on Church Cooperation and Union to ascertain what steps were necessary to complete such a union. A similar committee was appointed by the Cumberland Assembly, and both committees made identical reports to their respective Assemblies in 1906. By adopting this report the Cumberland Assembly constitutionally adopted the standards of the Presbyterian Church in the United States of

America, and the names of its Synods and Presbyteries were included in the common roll of 1907. After the Assembly of this year the fusion was complete. The Cumberland Synod of the Pacific had at that time four presbyteries, known by the names of California, Los Angeles, Sacramento and Tulare. In these presbyteries in 1900 there were thirty-seven ordained ministers, thirty-six churches and 2078 communicant members. It is noteworthy that at this date the largest salary paid to any minister in the Synod was $800.00, that paid by Hanford to the Reverend I. G. Self. Fresno and Merced were not far behind. The total amount paid by all the churches of the Synods to their pastors was $9608. However in the six years preceding the consummation of union the progress of the Cumberland churches was very marked. New men were sent into the western territory, and churches were re-organized in both Los Angeles and San Francisco, where hitherto these had been relatively weak. The chief strength of the Cumberland Church lay in the San Joaquin Valley, or rather in the ground now covered by the San Joaquin Presbytery, but there were other churches of importance on the California coast.

The churches which were then received, and which have survived, are as follows: In the Benicia Presbytery, Lower Lake and Middletown; in San Francisco Presbytery, Seventh Avenue; in Sacramento Presbytery, Winters; in San Joaquin Presbytery, East Side Stockton, Crow's Landing, Merced, Newman, Bakersfield, Westminster Fresno, Hanford, Sanger, Lemoore, Selma and Visalia; in San Jose Presbytery, Mountain View; in Santa Barbara Presbytery, Arroyo Grande, Lompoc; in Los Angeles,

Westlake. Of the Cumberland churches, the one in San Jose and the one in Merced were united with other Presbyterian churches. A few of the weaker ones, not here mentioned, were absorbed into other Protestant organizations. Some have increased with the passing of time into real strength, such as Mountain View, where the Reverend William C. Spaan has had a long and fruitful pastorate; Selma, where the Reverend John Steele, well known as a leader in prison reform, is now pastor; and Hanford, where Dr. Reverend Arthur Hicks, D.D., a former moderator of Synod, is pastor. The two last named have memberships approximating four hundred members each.

Just about the time when the agitation for union became strong in the Cumberland Church the Reverend William J. Fisher, D.D., was sent by his fellow presbyters to San Francisco to seek to establish a church of his denomination in this city. When it became evident that union was coming he chose the location of his church in a new district, in consultation with the Home Missions Committee of the Presbyterian Church. When this church was first reported to the Assembly it had seventeen members. Now it has almost three hundred and is growing more vigorously than at any previous time. Dr. Fisher has been its only pastor. It was in token of the completeness of the union that Dr. Fisher, in 1907, was elected the first moderator of the united Synod.

One very strong church which has emerged from this union is Westlake of Los Angeles. It had been organized as the First Cumberland Church, with twenty-two members, on July 16, 1895. The Rev-

erends T. A. Cowan, M. C. Johnson, C. S. Tanner and William D. Landis were pastors in succession, during the pre-union period. On June 5, 1907, in anticipation of the coming union, the name of the church was changed to Westlake, which it still holds. The original building, which was located on Union Avenue, near Tenth Street, was sold, and a new one erected on the present site, on Grandview Avenue near Ninth Street. In the Minutes of Assembly of 1907 this church reported 156 members. Today it has more than a thousand. In another connection we refer to the rich ministry exercised here by Dr. Robert Coyle, in the evening of his life, during which time the congregation became larger than the membership. Under the pastorate of the Reverend Gustav A. Briegleb, D.D., which extended from 1917 to 1926, the church made its great advances in strength of membership and in its contributions to the work of the Kingdom of God.

It is now a long time since it has been possible for anyone to distinguish an original Cumberland church from one of the other kind. Most of the younger members of such a church today know only that they are Presbyterians. They have scarcely even heard of the Cumberlands. But it is well for us, if we are rightly to understand the present, sometimes to think about our origins; and those devoted men, with their equally devoted wives, who wrought under the pioneer conditions of the usual Cumberland church, for salaries averaging about $400.00 a year, who preached, and reared families, and feared God, are among the finest heroes of the founders of our commonwealth.

## Chapter XIII

# EDUCATIONAL WORK

THE Presbyterian Church has always stood for education, from that of the grammar school grades through to the highest degrees of the University. When John Knox established the Presbyterian Church in Scotland the school-house commonly stood within the same fenced enclosure as the house of worship. Wherever Presbyterianism has gone, schools have arisen by the provision of the State or of the Church itself. Presbyterian families have always valued education for their children, so that in all parts of the English-speaking world the number of young men and women in attendance upon the colleges and universities who come from the homes of our church is usually much greater than from other religious bodies. Especially has our church always insisted upon a thorough training for the men entering her ministry. It has generally been the policy of Presbyterianism not to establish denominational schools when such schools were already furnished by the state, or to cause any unnecessary duplication of effort, but rather to stimulate the state to provide for all its citizens an adequate education, and only to supplement this service in fields where it seemed impossible for the state to enter.

In John Swett's History of the Public School System of California he tells us that the first free public

school to be organized in the state was in San Francisco, when, on April 8, 1850, the Ayuntamiento, or City Council, adopted an ordinance which employed Mr. J. C. Pelton as a public teacher to open a school in the Baptist Church. He also tells us that "in April, 1849, the Reverend Albert Williams opened a private school of about twenty-five pupils, and continued it until the September following." This is not however quite a correct statement of the matter. Prior to the discovery of gold the Town Council of San Francisco had erected a schoolhouse on the Plaza. Some of the citizens in a more or less formal way had elected a Board of School Trustees, and the School Trustees had appointed a certain Thomas Douglass as a schoolmaster. It was indeed a school with tuition fees, and was free only to indigent pupils. But with the discovery of gold the schoolmaster decamped. So also did a Mormon named Marston who kept a small private school. Thus it was that the Reverend Albert Williams reopened the Public School House under a warrant issued by the constituted municipal authorities, the Alcalde and Ayuntamiento. That there might not be any misunderstanding about it, the District Assembly of San Francisco, which in this transitional period prior to the convening of the state legislature was a sort of rival power to the Alcalde and Ayuntamiento, also conferred upon Dr. Williams the freedom of the school-house. The school he conducted was the only public school in San Francisco and as much of a public school as was possible during the months of his disinterested and unselfish service. The warrant for the payment of his work was issued by the same authorities which have been mentioned above.

Prior also to the establishment of Mr. Pelton's School the Reverend Sylvester Woodbridge had taught a school in Benicia, and the Reverend Samuel H. Willey had founded the first school of Monterey, conisisting chiefly of some fifty Spanish children. Indeed the earliest schools established after the incorporation of California in United States territory, which did not melt away in the gold rush, were those conducted by Presbyterian ministers. And almost all the pioneer preachers of our Presbytery were also teachers. This condition was recognized by the school law of the legislature which was passed on May 1, 1851, and which contained among its provisions the following:

> Sec. 10. If a school be formed by the enterprise of a religious society, in which all the educational branches of the district schools shall be taught, and which, from its private and public examination, the committee believe to be well conducted, such school shall be allowed a compensation from the Public School Fund in proportion to the number of its pupils, in the same manner as provided for district schools by this act.

But the Presbyterian Church never availed itself to any extent of the privilege thus afforded, because it believed that elementary education should be given by the state, and was being given as well as was possible under the conditions of pioneer life. By 1852 there were in the state twenty organized public schools, having an attendance of 3314 children. There were also reported twelve mission and church schools in various districts, having an attendance of 579, and some of these appear to have been Presbyterian.

But the largest influence of the church on education was exerted in other ways, in the formulation of educational policy, the insistence on high standards and the choice of suitable men for the schoolmaster's office. It is significant that when Mr. John Swett, whose book has been referred to above and who was one of the greatest of the educational pioneers of California, first appeared in San Francisco in 1853 looking for a position as a teacher and feeling himself "an unknown atom of humanity in a hustling city," the first man to whom he presented himself with a note of introduction was Dr. Willey, and the second was the Reverend J. W. Douglas, editor of *The Pacific*. It was Dr. Willey who recommended Mr. Swett and secured for him his first position as a teacher in the public school of San Francisco. And Mr. Frederick Billings, elder of First Church, signed Mr. Swett's first certificate.

It was in the field of secondary education that the church's most important service was rendered in the first twenty-five years of the history of the state. For of public high schools there were very few in California until well on in the seventies. One was organized in San Francisco in 1858, another in Sacramento in 1860; before the end of 1862 there were others in Marysville, Nevada City and Grass Valley. One was opened in Oakland in 1869, one in Los Angeles in 1871, and soon afterwards others in San Jose and Vallejo. And these were about all in existence up to the time of the Constitutional Convention of October, 1878. While the population consisted almost entirely of men who had come to the state for the purpose of getting quick riches in the gold mines and then returning to their families in the east

schools were a matter of indifferent public interest. Only when agriculture began to supersede mining was there an adequate provision for high schools. Thus it came to pass that the church chiefly supplied the academies in which the youth was carried on beyond the grammar school grades. Some of these institutions were dignified by the name *college,* which is for us a misnomer, because many of their pupils were of grammar school age and grade.

In San Francisco there were two famous schools, the City College, founded on the corner of Stockton and Geary streets in 1856, and the University Mound College in that section of the city which still retains the name.

Among a pile of old documents the author has come upon a paper by the late Reverend William Alexander, D.D., which is so characteristic of the good doctor and so illuminating that he is inserting it here and allowing it to speak for itself.

The City College originated with Dr. Scott. He wrote as early as 1855 or 1856 to the Board of Education, asking that a competent teacher be sent out to take charge of the work. The Board sent out the Reverend Dr. Burrowes, who had been for some time Professor of Latin and Greek in Lafayette College, but had left that position on account of some trifling difficulty he had with the President of the College, and was then giving instruction to some pupils at Octavia, Pennsylvania. Dr. Burrowes began the work in the basement of the old Calvary Church down on Bush Street. The school prospered, and before long Dr. Scott selected the 50 vara lot on the corner of Geary and Stockton Streets, then a sand hill, and paid down the first thousand dollars out of his own pocket, as an inducement and example to others. The late Major Coon then took the matter up and raised $9000 more, and the building that you (Dr. McDonald) will remember having seen there was erected.

The college prospered finely for a while, until the Civil War came on and Dr. Scott left. Dr. Burrowes stood in with Dr. Scott while he was here, but after he left Dr. Burrowes went over to the other side, and thereby incurred the displeasure of Scott's friends. Soon he too had to leave. This was a severe setback to the young institution.

Reverend P. V. Veeder was appointed in Dr. Burrowes place. I do not know the date of Veeder's appointment, but I think it was in 1869. In the spring of 1871 he resigned to accept a position in Japan. The College did not recover its prosperity under Dr. Veeder. In the meantime it had gone behind financially, and was in debt about $30,000. It was in that condition when I was asked to take charge of it. I found there about forty little boys. You can judge of my dismay. I thought I was asked to preside over a college. My obvious dissatisfaction led to a private interview with a Committee of the Board of Trustees. It was agreed between us that if I would take those boys and bring them on until I had a class ready for College it would give them time to pay off the debt, and they would provide additional instruction as fast as it was needed. I did so. In the three years I was there, I had a lot of six young fellows ready for the Freshman Class in any college, and the Trustees had not done a thing, and I had come to believe that they never would, and I resigned. Unfortunately that was the beginning of the end. They put an Englishman in who said he could make money out of it. In a year's time they had neither money nor school left. Then they sold the lot and moved the building out on Haight Street, and put Dr. Matthews in it. But they soon got it in debt again and lost the whole thing under foreclosure. The failure was not due to the ministers, but to a lot of laymen who had never been to college and did not know what a college is, and yet were too self-important to take counsel of those who did know. And although they were men of wealth and high standing in the city, they were not liberal. I saw at once that as the High School and Universities were giving instruction free, the college would not survive without endowment, and tried to impress it on their minds, but without avail.

This is briefly the story of the College and its failure. It by no means follows that it did no good. A large number

of successful business and professional men in the city and in the state got their education in the College.

The University Mound College, located in South San Francisco, had a history nearly parallel to that of the City College. The prime movers in this enterprise were Messrs. D. O. Mills, James G. Roberts and Governor Haight, the last named of whom purchased on very favorable terms a tract of twenty-five acres, on which was erected a building for a boys' boarding school costing $25,000. Dr. Burrowes, who after his resignation from the City College had gone east for a rest, now returned to San Francisco and assumed the presidency of the new enterprise. But this too, like most of the educational institutions then inaugurated, came to an untimely end because of bad financial administration. California generally was infected with the gambling spirit. Debt usually caused no worry. In consequence of the speculative quality in almost all securities the banks charged enormous rates of interest upon loans. Almost every enterprise was trying to build beyond its capital. The consequence was that in most of the new institutions of higher learning the current expenses soon swallowed up the capital and the supposedly vested endowments. The University Mound College lost its first building by fire. A larger building was deemed necessary, and this, with the cost of providing additional teachers, raised the expenses far above the income.

Thus in the end both the City College and the University Mound College lost all their property.

During the same period the Cumberland Church endeavored to found no less than three educational institutions. The Sonoma College was early or-

ganized, and in the years 1860–1872 had the advantage of having as its head one of the most consecrated and able pioneer educators, the Rev. T. M. Johnston, D.D. When he entered upon his work in the college he found it encumbered with a debt of $12,000, which, by indefatigable efforts he cleared away. But even the good evangelicals of the Cumberland Church in those pioneering times refused to remain united. They established also the Union Academy at Alamo, and the San Joaquin College, near Stockton, thus dividing the meager support of the field and diverting the energies of the workers into unseemly wrangling. After a brief career of struggle in which they were at times liberally patronized, and were enabled to accomplish a lasting good in the training of human lives which would otherwise have been destitute of such training, nevertheless, these several institutions having all lost their property by fire within a brief period, and being without endowment, ceased to exist.

Dr. David McClure's Military Academy at Oakland was another famous Presbyterian School.

Colleges for young ladies were Miss Atkin's School, at Benicia; the Female College of the Pacific, founded in Oakland in 1863; the Santa Rosa Female Seminary, founded in 1868. With all of these were associated the names of many well-known Presbyterian ministers. Indeed it is doubtful whether there was a Presbyterian minister in the entire Synod who did not at some time in his career have a direct part in the work of education. For instance, the Reverend E. B. Walsworth, D.D., pastor of the First Church of Oakland, was also President of the Female College of the Pacific. Among the courses

announced in this school in 1871 are those in Chemistry, Philosophy, Religion, English Literature and Composition, French, Spanish and German, Vocal Music and Piano, Drawing and Painting. There is an interesting statement in the paragraph on Drawing and Painting.

> The methods (of J. B. Wandesforde, the teacher of art) are those employed in the best European schools. The object aimed at is not to have the student carry home a pretty picture, copied from models without knowledge and consequently without taste, but to educate her mind to the essential principles of art, while training her eye and hand to its successful practice. From the commencement of her course she will be taught that nature is her guide, and she is required to make her studies and sketches directly from nature's forms.

Evidently there were real educators even in those days.

The name of Miss Martha Chase is one that often recurs in this period. For a long time she was the head of the Santa Rosa Academy. Later her name is associated with the education of girls and young women in Vallejo and Placerville. She is credited with having had a very large part in the formation of the High School system of the state as it existed from 1878 onwards.

With the rise of the new California policy of secondary education in the seventies, which grew until its lavish expenditures became famous throughout the nation, the need of the private schools declined, and most of them disappeared. But there was one school of highest excellence which survived and demands from us a more extended treatment. It was Mills College.

The Reverend Cyrus Taggart Mills, D.D., was born in Paris, New York, in 1819. He was graduated from Williams College and Union Theological Seminary. In September, 1848, he married Susan L. Tolman, who had been for six years an associate of Mary Lyon at Mount Holyoke. Dr. Mills became a new school minister and missionary. For five years he was president of the Ballicotta Seminary in Ceylon, where he was engaged in training a native Indian ministry. For four years he was President of Oahu College near Honolulu. Finally the struggle for health drove him to California, where in 1865 he purchased Miss Atkins' School at Benicia and conducted it there for seven years. At this time the school was chartered as a seminary, and as a college in 1885. In 1871 he moved it to its present fine location in the Alameda foothills and called it Mills College and Seminary. For many years it trained many of the daughters of the ministers and missionaries of the west. And from its halls there have flowed steady streams of light and sweetness and gladness to refresh many an isolated frontier home on the Pacific Coast. Dr. Mills was a member of San Francisco Presbytery and died in 1885. Mrs. Mills, as President of the College, continued the work throughout her long life, and left an ineffaceable impress of high-souled womanly Christianity on the characters of two generations of the young women of California.

The College, though founded by Presbyterians and for most of its history conducted under Presbyterian auspices, has never been strictly denominational, and, today, under the presidency of Dr. Aurelia H. Reinhardt, it has become decidedly liberal in its theologi-

cal outlook; but it still retains the inner leaven, and also the sacred memories, of its religious beginnings. Today it is wholly a college. The work in secondary education, which was the chief part of its earlier service, was removed from the curriculum with the beginning of the present administration, as something no longer needed. It is now the one Women's College of outstanding academic rank in California.

We come now to the history of the College of California, which was destined to develop into the University of California. The Presbyterians were indeed the pioneers of the college idea upon the Pacific Coast.

In his Illustrated History of the University, Professor William Carey Jones speaks as follows in a chapter entitled "The College Precursors of the University.":

> The initiative of this college idea came from the Presbyterians, and the Presbytery of San Francisco discussed and organized plans. It was not however, any narrow denominational institution that they desired to found; on the contrary they wished to see arise in California a college, or a university, which in its religious aspects should be coextensive with Christianity. It was a noble purpose; it was worthy of success.

This idea of founding a College in California was entertained as early as the year 1849, when some of the pioneer ministers began to plan for such a foundation. Among these was Dr. Samuel H. Willey, who immediately upon his arrival corresponded with Dr. W. M. Rogers, an overseer of Harvard College, in regard to the matter and received very helpful suggestions.

During the first Constitutional Convention in Sep-

tember, 1849, he busied himself winning friends for the college idea. It was planned to pass a law at the first meeting of the Legislature which would enable them to secure the necessary Charter. Among the members named for the first College Board were three Presbyterian Ministers, John W. Douglas, Samuel H. Willey, and T. Dwight Hunt. Later the name of Frederick Billings, an elder in the First Presbyterian Church of San Francisco, appears in the list of Trustees. The Legislature was instructed to pass the necessary Acts enabling this Board of Trustees to hold property for College use.

The plan thus outlined was brought to the attention of the Presbytery of San Francisco which consisted of the Reverends T. Dwight Hunt, John W. Douglas, Samuel H. Willey, and three Congregational ministers who acted with them at this time. At the meeting of May 15, 1850, the following Minute was adopted:

> The members of the Presbytery, deeply impressed with the need of common schools and higher institutions of learning being early established among us, for the purpose of cultivating the intellect and developing the genius, as well as securing the moral worth of the community, look with particular favor upon every effort made to advance the interest of schools and will, as individuals, heartily cooperate with such as may undertake to found a college or university on broad and liberal principles, and would earnestly recommend any such enterprise to the favor and support of their fellow citizens.

Soon after this the Legislature enacted a law providing for College Charters. Frederick Billings then applied to the Supreme Court for a Charter for the College. This was not granted owing to the fact that "the majority of the judges chose to give so strict

a construction to the requirements of the statute, as to the property, that they could not be complied with." [1]

For about two years after this rebuff the only records are those of resolutions about the university, which itself still slumbered in futurity. Then appeared another college enthusiast, the Reverend Henry Durant, who said of himself that he arrived in San Francisco "with college on the brain and with the purpose of founding a university fully formed in his mind." He became one of the first professors. And of the Reverend J. A. Douglas, the travelling companion of Dr. Willey and soon the editor of *The Pacific,* the latter said, "I think he has no plan of settling down any where or of engaging in any thing permanently for years to come. His idea seems to be to travel hither and thither, preach, form acquaintances, talk of his plan, and when there is formed such a thing as a Board of Trustees for a California University to become a regent."

Meanwhile the friends of the college turned their thoughts toward the establishment of a preparatory school, and in this the New School Presbyterians sought and obtained the cooperation of the Congregationalists. A joint meeting of the Presbytery of San Francisco (N. S.) and the Congregational Association of California was held in Nevada City, in May, 1853, Mr. Durant being present. All the members of both bodies were young men and aglow with the optimism of youth. Dr. Willey thought that the stimulus of the mountain air inspired them, and made the most difficult work seem quite possible. At any rate a committee was appointed consisting of the

[1] Willey. History of the College of California, p. 6.

Reverends S. H. Willey, S. B. Bell, T. D. Hunt, all Presbyterians, and J. A. Benton, Congregationalist, to act with Mr. Durant, a Presbyterian, in organizing a school which would become preparatory to the university.

With some difficulty a house was rented, as a temporary location, at the corner of Broadway and Fifth Street, Oakland, where Mr. Durant began his school with three pupils, which number increased later. Then land, surveyed out of a tract as yet unbroken was secured for a permanent location. When laid out it proved to be the four blocks bounded by Twelfth, Franklin, Fourteenth and Harrison Streets. Upon this land a school building was erected. In the comparatively unsettled condition of the life of the period Mr. Durant had to defend, at his personal peril, the possession of the new property of the school against "jumpers." Two years later the College of California was incorporated, as follows:

> We, the State Board of Education of the State of California, in accordance with the provisions of an act to provide for the incorporation of colleges, passed April 13, 1855, do hereby incorporate the College of California situated in the city of Oakland, County of Alameda, of this State, of which college the following named persons are the Trustees, to wit: Frederick Billings, Sherman Day, Samuel H. Willey, T. Dwight Hunt, Mark Brummagim, Edward B. Walsworth, Joseph A. Benton, Edward McLean, Henry Durant, Francis W. Page, Robert Simson, A. H. Wilder, Samuel B. Bell.

Signed by John Bigler, Governor; S. H. Marlette, Surveyor General; Paul K. Hubbs, Superintendent of Public Instruction. Dated, Sacramento, April 13, 1855. Thus came into existence the college out of

which emerged the University of California. The writer cannot now identify the ecclesiastical connections of all the twelve members of this Board, but a majority of them were Presbyterian ministers or elders.

In 1860 the Rev. Isaac Brayton, who had earlier been the assistant of Mr. Durant, became the president of the Academy.

In the meanwhile Mr. Durant, who had early seen that if the college were to attain to its largest usefulness a new and ampler site would be needed, had selected a tract of 160 acres in what is now Berkeley. The selection of this location was made after no less an educational authority than Horace Bushnell had spent the greater part of the winter of 1856–7 in investigating on horseback the various available sites for a university in northern California and had wavered in his choice between Napa and East Oakland, setting aside Berkeley as being deficient in water. The Board of Trustees took formal action upon the acquisition of the new site at a meeting held on April 16, 1860, on the Berkeley grounds. Dr. W. C. Anderson, pastor of the First Presbyterian Church of San Francisco, was then the President of the Board, and Dr. Willey was Secretary. Dr. Anderson, we are told, stood on "Founder Rock" and prayed that God would bless the effort then inaugurated, and that the new college might be accepted of Him and remain a seat of Christian learning, a blessing to the youth of the state and a center of usefulness in all this part of the world. It remained for Mr. Frederick Billings to suggest the name of Berkeley for the University town. While the college remained in Oakland the commencement

exercises and anniversary gatherings were regularly held in the First Presbyterian Church. It is however to be noted that not all the San Francisco Presbyterian ministers were yet committed to the idea of the college on the east side of the Bay. Some of the Old School men, and especially those whose interest centered in Calvary Church and who were promoters of the City College, looked upon the Oakland College as a rival, with a possible rationalizing trend. Dr. Scott was elected a director, but declined. Dr. Burrowes was determined to build up an institution wholly Presbyterian. Only with the failure of all the small colleges did the University receive the undivided support of the Presbyterians.

It was a Presbyterian minister, the Reverend Samuel B. Bell, at that time representing Alameda and Santa Clara counties in the Senate of the state, who in 1858 introduced a bill "for organizing the University of the State of California." The bill did not carry through at that time, but the debate upon it cleared the air of misunderstandings and prepared the minds of the people for subsequent action.

In 1862 Dr. Willey was elected the Vice-President of the College, which was then its chief executive office, the Presidency being left open for the present in the hope of filling it ultimately with an educator of the highest rank. This office Dr. Willey continued to hold for six years, the entire period of the life of the College before it merged its identity in the University of California. With the passing of these years it became increasingly evident that in spite of the fine success the college had already achieved, if it were to do its full service for the people of the state it must have buildings and faculty and resources far

beyond the possibilities of private provision at that time. The State Legislature was willing to provide a college of Agriculture, Mining and Mechanical Arts, and in 1866 passed an act so doing. But Governor Low, with a breadth of wisdom unusual in the legislator of the day, perceived the peril to the state in expending all its funds available for higher education on purely technical schools, and in his gubernatorial address of December 2, 1867, urged the wisdom of a more liberal policy. The governor's message and the financial difficulties of the College of California synchronized. At a meeting of the Board of Trustees of the college, held on October 9, 1867, it was resolved that all the lands and buildings of the college be offered as a gift to the state on the sole condition that the state maintain permanently in its proposed university a college of letters. However, it would be a mistake to think that financial pressure alone inspired this offer of the college authorities to the state. It was indeed a public-spirited, high-souled endeavor to save the state from an exclusive interest in the money-making branches of education, to maintain the dignity of classical studies, to fulfill upon the coast the ideals of Henry Durant and Samuel Willey of a college that would be Christian in a more fundamental sense than were the sectarian institutions of learning, that would be religious in spirit and temper, though not in a denominational way. Governor Haight, in his inaugural address, recommended the passing of a law to establish such a University; a committee was appointed under the chairmanship of the Reverend James Eells, D.D., to draft a bill to be presented to the legislature; this bill was enacted into law on March 21, 1868, and on March 23 it

received the governor's signature. The College of California had now become the University of California, located in Berkeley. We name only three of the teachers of the college who passed over into the university faculty: Henry Durant became its first president; John LeConte became professor of physics, and later president; Martin Kellogg became chairman of faculty and later president. All three of these had been ordained to the Christian ministry; Henry Durant in the Congregational Church, afterward becoming an elder in the First Presbyterian Church of Oakland; John LeConte, in the Presbyterian Church; and Martin Kellogg in the Congregational Church. Throughout the history of the University none of its professors have rendered nobler service than did these.

Before we leave the University of California it may be permissible to skip over the intervening years to a date near our own time. The university as a whole has maintained an attitude favorable to religion, but some of its professors have not. They have sometimes been supercilious toward the ministers as unintellectual. Sometimes they have rudely and unnecessarily disturbed the faith of young men and women who have come from pious homes. Some professors have gloried in iconoclasm. The church has been forced to recognize that it has a special duty to perform towards the students who come from its homes, and, since 1911, has maintained in Berkeley a university pastor, who, since 1912, has lived in a house known as the "Westminster House," which has been the property of Synod's committee on Christian Education. These pastors have been the Reverend Arthur Hicks, D.D., who secured the first build-

ing at 2700 Bancroft Way, in which to receive the students; the Reverend Lewis B. Hillis, D.D., who built up the work to its present influential position; and the Reverend William P. Chamberlain, who ministered here for two years, 1924–26, when he withdrew to join the faculty of Trinity University, Texas. Dr. Hillis has now returned to an enlarged work in Berkeley. A new building is to be erected, at a cost of $50,000, of which amount $20,000 is a gift derived from the estate of General and Mrs. Bidwell. Of the 10,000 students registered in the State University a larger number have expressed their preference for the Presbyterian church than for any other.

We come now to the history of the Occidental College, of Los Angeles, which began as a wholly Presbyterian College, and while it has today received a broader evangelical foundation, still remains essentially Presbyterian. It is noteworthy that while in northern California the development of higher education has been chiefly along the lines of state and non-sectarian organization, in southern California every foundation has been laid upon denominational lines, and only recently, with the rise of the southern branch of the University of California, has the secularized institution made its appearance. Doubtless this is largely due to the fact that the state institution began in the north, and for a long time purported to serve both north and south. No institution of learning in the southern part of the state has had a worthier history than Occidental College.

In the winter of 1885–6 there met a little group of earnest men in the First Presbyterian Church of Los Angeles, to consider the establishing of an in-

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stitution of higher learning under Presbyterian control. Those attending the preliminary conferences were the Reverends W. G. Chichester, W. C. Stevens, W. S. Young, I. M. Condit, and J. M. Boal, and the sessions of the churches then existing in Los Angeles. The result of these meetings, held under the leadership of Dr. Young, was embodied in a resolution adopted on February 15, 1886, to the effect:

> That it is the sense of this meeting that steps should be taken at once looking toward the establishment of a Presbyterian institution of learning in the city.

Later "The Presbyterian Ministerial Union," superseding the former informal association, requested the Reverend Samuel H. Weller, D.D., who subsequently became the first President of the college, to outline a plan for its organization. On February 25, 1887, a company of fifteen men agreed upon the articles of incorporation, having already received a gift of fifty-seven acres of land extending out on Boyle Heights, just east of the eastern boundary of the city, and subsequently known as Occidental Heights. The Secretary of State put his seal to the articles of incorporation of "The Occidental University of Los Angeles" on April 20, 1887.

The cornerstone of the first building was laid on September 20, 1887, with an address by the Reverend J. Rice Bowman, D.D., then pastor of the First Church of Pomona. The institution opened its doors to students on September 11, 1888. McPherron Academy was absorbed into the new institution which thus became both an academy and a college. The first officers of the Board of Trustees were as follows: President, Reverend S. H. Weller, D.D.;

Vice President, Reverend W. J. Chichester, D.D.; Secretary, Reverend W. S. Young, and Treasurer, Reverend J. M. Boal. Through all the changes of scene and circumstance Dr. Young has remained the secretary of the Board from the beginning until now. He embodies much of the wisdom of Southern California. By the original incorporation at least twelve of the fifteen Trustees had to be members of the Presbyterian Church in the United States of America, and the power to nominate these Trustees was placed by the By-Laws in the hands of the Presbytery of Los Angeles. On April 25, 1892, the name of the institution was changed to "The Occidental College of Los Angeles," and other changes were made in the charter. In 1893 the first degrees were conferred.

After the first building was destroyed by fire on January 13, 1896, it was thought best to re-locate the institution, and on January 3, 1898, the cornerstone of another building was laid at Highland Park. Occidental College has now held three locations, and each change has been an improvement upon the preceding. During the period of re-location on the Highland Park site the Reverend Guy W. Wadsworth, D.D., was president.

In 1906 Dr. John Willis Baer became president and continued in office for ten years. Under his energetic administration a new charter was obtained according to which Presbyterian control ceased, though the conditions of membership in the Board insured a continuance of evangelical influence; after two years of notice the academy was discontinued in 1912; the Graduate Council of the Alumni Association was organized and the college was again re-

located, this time on the present splendid campus of eighty-six acres in Eagle Rock. From this date onward the development has been rapid. Largely in recognition of his eminent services to education Dr. Baer, elder as he was, was elected Moderator of the General Assembly in 1919.

The Reverend Silas Evans, D.D., LL.D., who held the presidency from 1917 to 1920, won many friends for the college by his distinguished service as a teacher of the Bible, before Synods and Summer Conferences.

The Reverend Remsen du Bois Bird, D.D., was professor of Church History in San Francisco Theological Seminary when, in 1921, he was called to the presidency of Occidental. His administration has been the most prosperous of the entire history of the College. With the support of his Board of Trustees in 1924 he undertook a campaign to add half a million dollars to the endowment, but before this year had run its course the expectations of the college were far surpassed by the gift of Mr. Alphonso Bell, of the Class of '95, and his associates, of a great tract of land near the Beverly Hills for the site of a new college for men, the Eagle Rock location to be permanently devoted to the work of an exclusive women's college. Even since this land was given its value has been greatly enhanced by the general increase of values in this part of Los Angeles. It is said that today Occidental College possesses larger financial resources than any other college reporting to the Presbyterian Board. In five years' time its annual budget has increased from some $60,000 to $300,000. Thus ultimately Occidental will contain two colleges, one for men on a

new campus at Beverly Hills and one for women at Eagle Rock.

The Board, as it is now organized, consists of thirty members, who must be citizens of the United States and members of an evangelical church; and of whom a majority must be residents of California.

The college is still evangelical, though not narrowly denominational; still loyal to the spirit and teaching of Christ. It aims at training the whole man, intellect and soul, and sending him forth complete to serve his fellowman. Fine as has been its achievement in the past, it would now seem to be coming into a new era of vastly greater effectiveness.

## Chapter XIV

# SAN FRANCISCO THEOLOGICAL SEMINARY

THE history of the seminary divides itself naturally into three periods; the first extending from the date of the adoption by the Synod of the Pacific, in 1871, of a plan for the foundation of a seminary, down to the end of 1880, during which time all the professors were busy pastors, carrying on the work of heavy parishes and giving of their time gratuitously to the needs of the newly founded school of the prophets; the second period extending from the receipt of the first endowment, that of the Stuart Chair, down to the opening of the present seminary buildings in San Anselmo, in 1892; the third period extending from the last named date to the present. Each of these periods has its own tale of vicissitudes and hardships, of hopes raised only to be dashed again, of other hopes brought to a glorious fruition, of steady patience in defeat, and of courage that finally triumphed over all difficulties. We will pass in review the chief events and personages in each of these three periods, dwelling at greatest length upon the earliest.

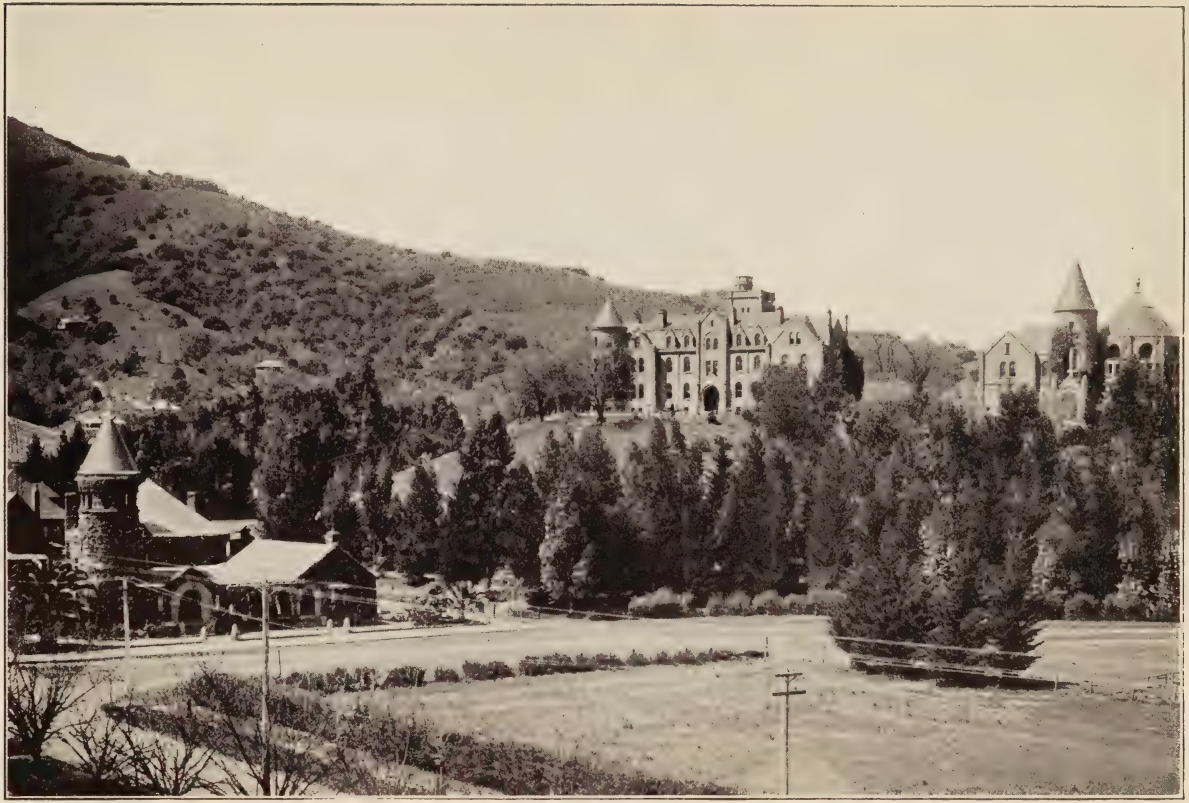
It was on October 3, 1871, that the Synod of the Pacific, of the Presbyterian Church in the United States, holding its session in the First Presbyterian

Church of Oakland, received the following memorial signed by several of its members:

> Fathers and Brethren: Inasmuch as the Lord has called us to the office and work of the Ministry, and committed to our charge important trusts touching the interests of His Kingdom on this coast; and as nothing can have a more direct bearing on the interests of that Kingdom than the raising up of a qualified ministry; and as, in the providence of God, the time seems to have come for entering on that great work, your memorialists, under a deep sense of their own insufficiency, and with entire confidence in the wisdom of the Synod under the good hand of God upon us, would respectfully ask the Synod to appoint a committee, at as early a period as possible, to consider and report to the Synod, during its present session, a plan for the organization of a Theological Seminary, such as the present wants and future interests of this coast demand. And your memorialists, as in duty bound, will ever pray.

This memorial was signed by the following ministers: W. Alexander, T. M. Cunningham, W. A. Scott, H. P. Coon, A. Hemme, S. Woodbridge, Geo. Burrowes.

It came as the climax of some years of informal discussion, desultory in the early stages, but gradually shaped into more definite purpose during the weeks that preceded the meeting of Synod. If we would rightly grasp the significance of this resolution we would have to go back to the beginnings of the Presbyterian Church in northern California. It is said that when Dr. Scott, in 1854, first sailed in at the Golden Gate, and looked at the heights of land which rose around him, he resolved within himself that some day he would see a school for the training of a coast ministry planted somewhere upon those heights. Amid the thronging duties of his unique



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position as the pastor of a great city church which was located in a new, western community, he still held steadily to his original aim, and from time to time brought it to the attention of his brethren in the church. During the period of reconstruction that came after the Civil War he found an associate of kindred aspiration in the Reverend William Alexander, D.D., who, in 1869, after a large experience in educational work in Wisconsin, had come to the pastorate of the First Presbyterian Church of San Jose. Other ministers of the church shared their view. Thus in 1869 there was held in San Jose a called meeting of the Synod to discuss the subject of the founding of a seminary. Dr. Burrowes then announced his intention of presenting his library, which was an excellent one, "to such an institution, whenever it should be established." But this was a community where all things had to be built from the foundations and where the burdens lay heavily upon the shoulders of a few faithful workers, and it was necessary that two years more should be allowed to pass before the idea finally crystallized into action.

Dr. Alexander was at this time thirty-nine years of age, the youngest of the group of founders, and none too patient with people who were too slow. In consultation with Dr. Scott he drew up a plan for the organization of a seminary, and this plan he carried in his pocket to the Synod of 1871. In the meantime, at the September meeting of the Presbytery of San Francisco, Dr. Scott had made a presentation of the matter, whereupon the presbytery had memoralized the Synod to take such immediate action as might be possible. Thus these two

memorials and all the influences that were behind them were concentrated in the Synod of 1871. In the end the Synod elected a Board of Directors, and, all of it on paper, established a seminary. The men who thus launched it committed themselves, without resources, to a vast undertaking. But they were men of courage and vision, and such men cannot finally fail.

The first Board of Directors held their first meeting in a room of the old City College, on November 7, 1871. Dr. Scott was elected President, and Mr. R. J. Trumbull, an elder of San Rafael, was elected Secretary. There was no treasurer. The first act of the Board, after it was constituted, was to take up a collection to buy a book in which to keep the minutes. But the Board was still undaunted, and went right on with everything that seemed necessary for the erection of a fully organized seminary. It elected a full faculty of Professors. Dr. Scott was elected to the Chair of Logic and Systematic Theology; Dr. Daniel Warren Poor, then pastor of First Church, Oakland, was elected to the Chair of Church History and Church Government; and Dr. Alexander, who had now become President of the City College, was elected to the Chair of Hellenistic Greek and New Testament Exegesis. The election of a professor of Hebrew Language and Exegesis was deferred to the second meeting of the Board, which was held in December, when Dr. Burrowes was chosen. It is doubtful whether any theological seminary that has been started in this country has begun its work with a stronger or more effective faculty. Each of the professors appointed was a gentleman and a scholar of high rank, who had already attained recognition throughout the church.

And while we are now speaking of the men who constituted the first inner group of leaders of the seminary, it seems to be a fitting place in which to introduce some characterization of them and their work.

The greatest of our founders, and the one to whom through the extended history of fifty years we owe the most, is unquestionably the Reverend William Anderson Scott, D.D., who was the first to think of and plan for the seminary, the first President of the Board of Directors, the first professor elected, the first President of the Faculty, the first trustee, the first to occupy an endowed chair.

Next in importance among the founders we must reckon Dr. Alexander, who was Dr. Scott's junior by eighteen years, and who possessed an enthusiasm and initiative which were invaluable qualities in the days of small things. At first he combined the presidency of the City College with the Chair of New Testament Exegesis, obtaining his support from the former position.

Dr. Daniel Warren Poor was the third gentleman to be elected to the first faculty. He was born, the son of a missionary, in Tillipally, Ceylon, in 1818, was graduated from Amherst College in 1837, and from Andover Theological Seminary in 1840. For the first six years of his ministry he was a Congregationalist, for forty-four years a Presbyterian. Of these years he spent twenty as pastor of the High Street Church of Newark, New Jersey, during which time he had an important part in the promotion of the German Churches of the Newark Presbytery, and the organization of the Bloomfield Theological Seminary. He became one of the editors of the English edition of Lange's

Commentary. In 1869 he was called to the First Church of Oakland and in 1871 was elected Professor of Church History in the seminary. He too supported himself in the professor's chair by doing the work of a pastor. His connection with the seminary terminated in 1876, when he was called to be Corresponding Secretary of the Board of Education, and removed to Philadelphia.

The fourth member of the original group of professors was the Reverend George Burrowes, D.D., to whom we have already referred in connection with his work in the City College. He was a man of the finest culture, a scholar and a Christian gentleman. His collection of Greek and Latin literature is still one of the glories of our seminary library. He published three volumes and was a frequent contributor of prose and poetry to periodical literature. He had the precision of the scientist combined with the reverence of the mystic. Altogether, as he ripened and mellowed, he was one of the rarest and most beautiful characters which have blessed the ministry of the coast.

What makes a great theological seminary? Certainly it is not in the first instance endowments, or buildings, or equipment. It is men—the men who teach and the men who learn. Estimated in the terms of the power of its faculty, San Francisco Theological Seminary was born great.

But except for its professors it was poor in everything. Its classes met in two rooms of the City College, provided by Dr. Alexander, and in rooms in the old St. John's Church, on Post Street, near Mason, which had been fitted up by Dr. Scott. It had no money. Its library was the library of Dr.

Burrowes, which, in accordance with his promise, he now donated to the institution. Subsequently the library of Dr. Scott also was given.

Thus the seminary was launched; and it continued to operate without much change for the first five years. As there was no financial basis for the work one of the earliest efforts was to secure funds. Twice was a financial agent appointed to do this work, but the commercial depression of 1873 made these attempts largely nugatory.

The early graduates, like Dr. Curry, love to exchange reminiscences over those early days. The students were commonly called "church mice," because they lived among the rafters of the school room of St. John's Church. And it is said that Mrs. Scott, a motherly lady, with a soft face, used to darn the socks of the students and nurse them when they were ill.

The first break in the original faculty came in 1876 with the removal of Dr. Poor. Then the Reverend James Eells, D.D., pastor of the First Church of Oakland, was called to be his successor.

In the long roll of the men of light and leading with which the church on the Pacific Coast had been gifted the name of Dr. Eells holds one of the highest places. He was a great preacher, full of grace and strength. In 1877 he attained the highest honor of our church in being made the Moderator of the General Assembly. Unhappily for our seminary, after a three years' tenure of his chair Dr. Eells resigned to accept a similar position in Lane Theological Seminary. To anticipate somewhat, we are told that even at the time of his death in 1886 he was planning to return to the coast to en-

gage in a financial campaign in behalf of our seminary.

In the meanwhile, from various quarters, the institution had received by the close of 1876 funds amounting to the sum of $20,000. The first $5,000 came from the First Church of Oakland and the balance chiefly as the result of representations made in the east by Dr. Eells. The trustees had begun their work with the clear understanding that under no circumstances would they go into debt, with all its hampering inconveniences. For the adoption of this sound policy the seminary body was especially indebted to Dr. Scott.

But the need of a settled habitation where classrooms, library and living quarters could all be brought together had now become increasingly manifest, and in 1877 the Trustees purchased a lot at 121 Haight Street, and erected a building there. This building was afterwards sold to the Foreign Mission Board for use as a Japanese Mission; and when the Japanese center shifted to another part of the city, it was sold by the Foreign Board to the Young Men's Hebrew Association, by which it is used today.

After the departure of Dr. Eells the Reverend John Hemphill, then the young pastor of Calvary Church, was appointed to take his place, which place he continued to fill until his removal to Philadelphia in 1882. At a later period Dr. Hemphill again give his services gratuitously to one of the seminary chairs, and for this generosity has earned an honorable place in our memory.

The first endowment was given by Mr. R. L. Stuart, of New York, in 1880, and, in the follow-

ing year, increased to the sum of $50,000, which was used for the foundation of the Chair of Systematic Theology. Dr. Scott, as was his due, was elected the first incumbent. But he did not take the total income to himself, as he would have been justified in doing, but divided it with his colleagues, so that henceforth each of them received some three or four hundred dollars a year for his services.

For the second and third periods of our history we can touch only the high places.

The chief characteristic of the second period, which extends from 1881 to 1892, was the steady accession of new friends who brought with them to the upbuilding of the institution new capacities and new endowments. During this period some of the early professors laid down their labors, and new professors took them up.

The first death in the faculty was that of Dr. Scott, who passed from earth on January 14, 1885, believing to the end in the necessity and worth of the seminary and its rising influence. Dr. Scott came close to a time of great expansion, but he did not live to see it. In 1885 the Ladd Chair of Practical Theology was endowed by Mr. William S. Ladd, of Portland, Oregon, one of the pioneers of his state, a man of immense force of leadership, and a Presbyterian elder. In 1886, in order to meet the conditions of the gift of Mr. Ladd, the California Chair of Church History was endowed by a concerted movement among the churches of this state. Up to this time there had been no installation of professors because there had been no chairs with endowments in which to install them. But henceforth professors were regularly installed in

office. Owing to the brevity of our space we can do little more than name the new professors who served the seminary during this period.

The first incumbent of the Ladd Chair was the Reverend Aaron Ladner Lindsley, D.D., LL.D., who had been beloved pastor of the First Presbyterian Church of Portland for eighteen years. He entered upon his duties in the seminary in 1886 and, while on a visit to his old home in Portland, died in the summer of 1891.

The Reverend Thomas Fraser, D.D., was elected to the chair of Systematic Theology in 1887, from which he retired five years later to engage in Evangelistic work.

The Reverend Robert Mackenzie, D.D., LL.D., became a professor in the seminary in 1889, upon the foundation of the Montgomery Chair, of which we shall speak later. He was one of the most famous of the preachers and ecclesiastical leaders of the whole history of the coast. He had a rare gift of persuasive eloquence and a wide influence in the city of San Francisco among men who were not generally identified with churches. In the First Presbyterian Church, of which he was pastor, he gathered about him a great congregation. Among those who were attracted to his ministry was Mr. Alexander Montgomery, who subsequently became the chief benefactor of the seminary. Upon Mr. Montgomery's nomination Dr. Mackenzie was elected the first incumbent of the Montgomery Chair of Apologetics and Missions. Dr. Mackenzie removed to New York in 1901 to become the pastor of Rutgers Church. He returned to the seminary as president in 1909, but after a few

months of occupancy of the office resigned to accept the secretaryship of the Board of Colleges.

The Reverend Thomas Franklin Day, D.D., was elected in 1891 as assistant and successor to Dr. Burrowes in the Chair of Greek and Hebrew Exegesis. Previous to his election he had been a missionary in Utah, where for ten years he was a leader in the struggle against Mormonism. With the separation of the chairs of Greek and Hebrew Exegesis in 1896, Dr. Day chose the Old Testament department as his particular field, and in this he continued until 1911, when he retired from the active work of teaching. Dr. Day is still with us, living in San Anselmo, so that concerning him, as well as others whose names we might mention, we cannot speak so freely as we would. For many years he stood as the avowed representative of modern critical views of the origin of the books of the Old Testament, and his positions were the subject of a prolonged controversy which largely engaged the Synods of the three years 1909–1911. Some of his brethren opposed him because they strongly rejected his critical teaching; others because they felt that the practical work of the church in this Synod should not be imperilled by the discussion of questions so remote from life as the unity of the Pentateuch. There was no doubt in the mind of anyone about Dr. Day's loyalty to the great truths of the faith. Finally, in a fine spirit of self-abnegation, he withdrew voluntarily in order to preserve the peace and unity of the church.

The Reverend Henry Colin Minton, D.D., LL.D., succeeded Dr. Fraser in the Chair of Systematic Theology in 1892, and immediately became

recognized as one of the most brilliant professors of the entire church. He was honored by his brethren by being elected to almost every office that lay within the gift of the Church. In 1901 he became the Moderator of the General Assembly. Shortly after this event he resigned from his chair to accept the pastorate of First Church of Trenton, New Jersey. He was another of the giants who have attained their full stature in the service of this seminary. He spent the evening of his days near to the scenes of his labors in San Anselmo. When he died in 1924, it was out of Montgomery Chapel that his remains were borne to their last resting place.

Mr. Charles Gurdon Buck is the one lay member of the faculty. While he has not held a chair, he has held an endowed instructorship in Vocal Culture and Sacred Music. As he was elected in 1890 he is now rounding out a period of thirty-seven years of consecutive service to the Seminary.

It had always been recognized by the members of the seminary body that the location and building on Haight Street could be only a temporary home. And now the question of a permanent location thrust itself upon the attention of the Board of Directors. Various possible locations in the city and elsewhere were discussed, and finally the judgment of the Directors was determined by the offer of Mr. Arthur W. Foster, of San Rafael, of the site upon which the seminary now stands. This was in 1891.

In the meantime, partly through the influence of Dr. Mackenzie, and partly through that of Mr. Foster, the attention of Mr. Montgomery was

directed to the seminary as a place where a Christian capitalist, who desired to get the largest possible returns on his investment, might with advantage employ a large amount of money. Mr. Montgomery soon afterwards became a benefactor to the sum of $250,000, of which part was expended upon the buildings now standing on the top of the mound, part for the endowment of the Montgomery Chair of Apologetics and Missions, another part for the endowment of the Gray Chair of Hebrew Exegesis and Old Testament Literature, and the remainder upon houses for the professors and other needs. Later he gave money for the erection of the Montgomery Memorial Chapel at the foot of the hill, where his earthly remains lie buried. It was Mr. Montgomery's desire, in bestowing his gifts, to leave behind him a foundation which would endure to the glory of God and the uplift of men as long as the State of California should continue in being. And who can say that he chose amiss?

Of Mr. Foster, who was so closely associated with both Dr. Scott and Mr. Montgomery, we cannot now speak particularly. He is still with us. Suffice to say that he was first the parishoner and friend, and afterwards the son-in-law of Dr. Scott, sharing his vision of this place; and he was the intimate confident of Mr. Montgomery.

Another name of distinction in this period was that of the Reverend Arthur Crosby, D.D., of San Rafael, who was active in the raising of endowment in the east.

The third period covers more than three decades, and it must be briefly told. It begins with the dedi-

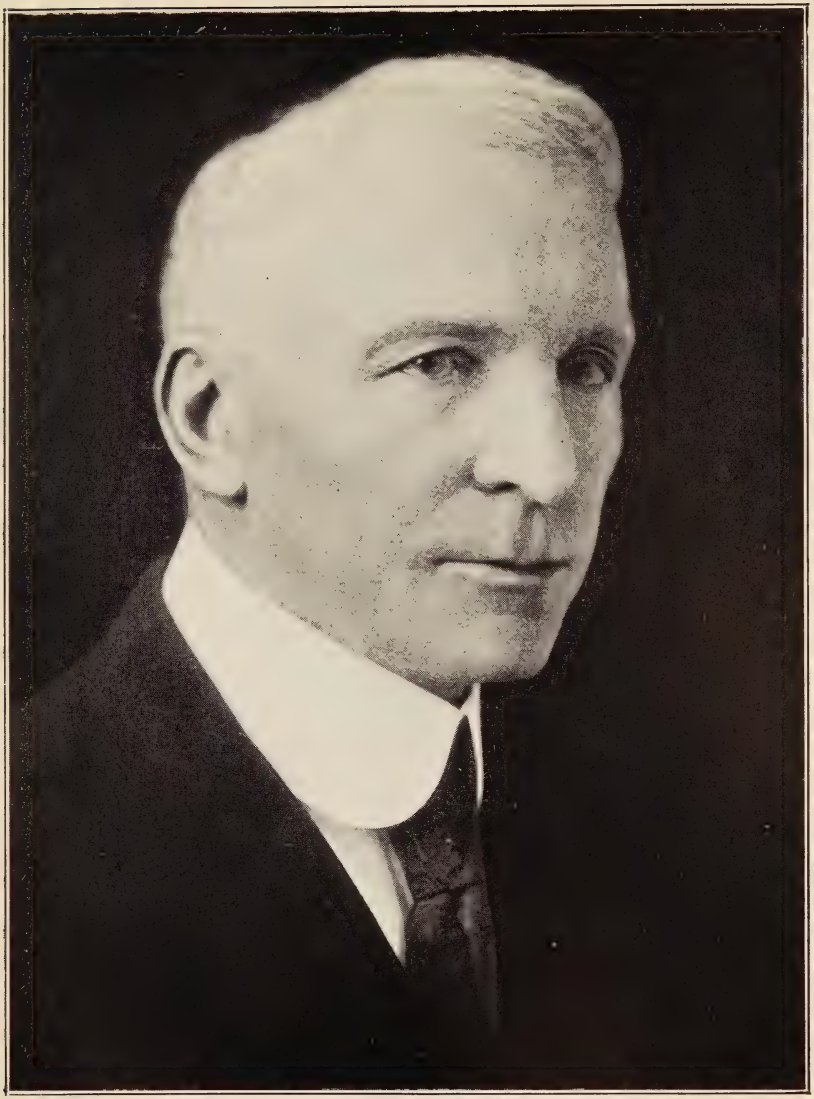
cation of the new seminary buildings in San Anselmo, on September 21, 1892, and reaches down to the present time.

The members of the seminary being once settled in their new home there was a quiet and almost unvarying routine for the following ten years.

We have already referred to the death of Dr. Lindsley, which occurred in 1891. The following year the Board of Directors chose as his successor in the Ladd Chair the Reverend Warren Hall Landon, D.D., who is now the President of the Seminary. Dr. Landon has thus given to the institution thirty-five years of service, eighteen as professor, and seventeen as president. His has always been a kindly influence, smoothing out the discrepancies of the road, and bringing peace. In the swiftly changing scenes of the life of our community, with its incidental jar and strain, one cannot overestimate the value to the church of his irenical personality, and his gift of administration.

Another new professor who entered the seminary during this period was the Reverend John Henry Kerr, D.D., who in 1895 was called to the Chair of Greek Exegesis and New Testament Literature, and who rendered service of the finest quality for the space of seven years, when he was called to New York to become secretary of the American Tract Society.

In many respects the year 1902 marks the lowest ebb of depression in this chapter. Professors Mackenzie, Minton and Kerr were all gone. Professors Alexander and Day received only half of their normal salaries. A large part of the endowments ceased to yield any income. The students



REV. WARREN HALL LANDON, D.D., LL.D.

who should have constituted the senior class of 1903, being fearful that there would be no adequate instruction, left the institution to take their final year in another seminary. The sole student left in the senior class was the Reverend Alvin E. Magary, Ph.D., D.D., now of Detroit. His subsequent career of distinction shows that his loyalty to a desperate cause was no error. But in this hour of disheartenment it was time for things to begin to amend.

The Board now gave closer attention to the investment of its funds. It appointed as business manager Mr. Charles A. Laton, who for more than twenty years held this responsible office. The Finance Committee was reorganized, and became able gradually to withdraw the funds from nonproductive investments and reinvest them where they produced income. A lot and business building on California Street, which had been left to the Seminary by Mr. J. D. Thompson, was now sold for $145,000 and the proceeds were invested as a fund for general maintenance.

And the depleted faculty was restored by the coming of the Reverend Hugh Watts Gilchrist, D.D., to give instruction in the Greek New Testament and the Reverend John S. McIntosh, D.D., to become Stuart Professor of Systematic Theology. Dr. McIntosh was a courtly gentleman and a distinguished scholar. Subsequently he was elected president of the Seminary. He made many new friends for it in all sections of the Pacific Coast. After a brief three and a half years of service he died in January, 1906. The Reverend Charles Gordon Paterson, a recent graduate of the Semi-

nary, was also drawn into service in the emergency of 1903. He became Dr. Alexander's successor in 1906 and continued as professor of Church History until he removed to Winnipeg, Canada, in 1914. Five years later he went home to his Master, leaving a fragrant memory of fine idealism, courageous devotion to the social meaning of the Gospel, and untiring sympathy with the needs of his fellowmen.

In 1905 the author entered upon his duties in the Seminary as professor of New Testament Interpretation, and has so continued in sunshine and rain for twenty-two years. Thus he is a part of the history of later years. But already, in 1905, the Seminary was emerging from the shadows which had temporarily darkened it.

In 1906 the Rev. Thomas Verner Moore, D.D., became professor of Systematic Theology in succession to Dr. McIntosh, and held this position for twenty years, dying in June, 1926. He was a strong, cogent thinker, an enemy of mysticism and a friend of clear, logical definition. He had a great, kindly soul, and left an ineffaceable impress upon a whole generation of theological students.

In 1913 the Synod of California unanimously adopted a new plan for the Seminary which placed it henceforth directly and exclusively under the control of the General Assembly. A new charter was now obtained from the State of California under which the Seminary received the power of conferring degrees.

We can only briefly refer to the other men who now compose the faculty. In 1913 the Reverend William Henry Oxtoby, D.D., was called from the

Tabernacle Church of Philadelphia to be Gray Professor of Hebrew Exegesis and Old Testament Literature. Beside discharging the full duties of his chair he has served the church in manifold practical ways, especially in the cause of Christian Education. In 1915 the Reverend Remsen Dubois Bird, D.D., became California Professor of Church History, and held the chair with distinction until 1921, when he was called to the presidency of Occidental College. In 1920 the Reverend Lynn Townsend White, D.D., formerly pastor of San Rafael Church, became the first incumbent of the Margaret Dollar Chair of Christian Sociology, with which office he combines the duties of librarian. In the same year the Reverend Edwin Forrest Hallenbeck, D.D., was called from the pulpit of the First Church of San Diego to the Ladd Professorship of Practical Theology. In 1922 the Reverend John Elliott Wishart, D.D., LL.D., was called from the Xenia Seminary of the United Presbyterian Church to succeed Dr. Bird as Professor of Church History. And in 1924 the Reverend Merlo K. W. Heicher, Ph.D., became the first Professor of Missions on the Thayer Foundation. These are the men who compose the permanent faculty of today.

For longer or shorter periods the Seminary has had the benefit of the services of other able men, notably the Reverend William Martin, M.A., who held the Montgomery Chair from 1910 to 1914, and then became pastor of the Yokohama Union Church, dying in 1920; and the Reverend Hugh Henry Bell, D.D., who occupied the Ladd Chair from 1916 to 1919.

Among the strong friends raised up to bless the

Seminary in recent years especial mention should be made of Mr. and Mrs. Robert Dollar, who endowed the chairs of New Testament Interpretation and Christian Sociology, so that the friends of the Seminary insisted that these chairs should be called by their names. They also gave the beautiful chime of bells which morning and evening peal out to the surrounding hills. Mr. and Mrs. Clarence A. Thayer endowed the Chair of Missions, thus giving this Seminary a strong missionary foundation.

Other prominent friends of the Seminary are Messrs. Almer M. Newhall, Charles A. Belden, J. D. Richards, Jed W. Burns and William M. Wheeler; and in every case the wives of these good elders share their husbands' interest in the institution.

Among the recent development are the admission of women on equal terms with men, the building of a group of cottages for the use of missionaries on furlough, who desire to pursue graduate study, and the inauguration of a system of week-end work in connection with Trinity Center, San Francisco, where students can learn how other people live, and what to do to reach and serve them.

In 1922 Mr. Samuel D. Archibald was elected Business Manager in succession to Mr. Laton.

Today the graduates of San Francisco Theological Seminary are found in every section of the coast from the farthest north in Alaska to the farthest south on the Mexican boundary. They are in most of the states of the union and on every foreign field of our church throughout the world.

## Chapter XV

# THE WORK OF THE WOMEN

WHEN one comes to speaking of women's work it is necessary that first of all there should be the clear recognition of the fact that this work is far wider than the range of organized women's work, specifically so called. The acknowledged work is great; but the unacknowledged is far greater. There is many a church where some good woman, or group of women, without holding any office, is nevertheless the life and motive power of all the work that is done there. Though women may not be ordained to the eldership, there is many a mission church where, without the aid of the women, the minister would have no one to support him in any spiritual undertaking. And behind the minister stands the minister's wife, sharing his privations and discouragements, bearing with him all his burdens, praying and singing, and cheering her husband on his way. A very large part of the secret of the successful minister is the minister's wife. Mother, sister, wife and daughter, what a place they have held in the manse! What strength have they brought to the preacher's arm, and what spring to his step! There is of course another side to this discussion; for if a minister's wife can save him, she can also destroy him. It is likely that the most common cause of ministerial failure on the Pacific Coast has been that the min-

ister's wife was out of sympathy with his life and work, or unsuitable in some way. Few men can survive such a handicap. All of which is simply to say in another way that the influence of women, for good and for ill, is immeasurable. The indirect power of their own regularly organized work is only surpassed by the indirect control which, with all grace, tenderness and loveliness, they exert over the offices which are supposed to be the exclusive prerogative of the men.

It is only about one hundred years since women attained such a measure of social freedom that they were able to effect independent organizations within Protestant Churches. Then the Christian women of America began to concern themselves with new thoughts of service, which involved new capacities of personal development. It is only a little more than fifty years since the Presbyterian women of California began to organize themselves into missionary societies.

The years of reconstruction following the Civil War were notable in the history of foreign missions, for all over America as one expression of the uprush of the new vitality felt in the soul of the nation there sprang into existence women's organizations for missions, which soon were crystallized into great Mission Boards. The Congregational and Methodist women led the way in 1868; and in 1870 there followed the first Presbyterian Women's Board, the Philadelphia Society. The enthusiasm consequent upon reunion carried forward this movement with a sweep, and five other Boards were formed throughout the nation in quick succession. The Occidental Board, the first to be launched upon the Pacific Coast,

OCCIDENTAL BOARD PIONEERS

Mrs. Albert Williams
President 1873–1874

Mrs. George Barstow
President 1874–1877

Mrs. P. D. Browne
President 1877–1900

Mrs. I. M. Condit
Founder

Mrs. E. V. Robbins
Editor

came into existence on March 25, 1873, but was at first known as the California Branch of the Women's Missionary Society.

It was then that a little company of faithful women met in the old Calvary Church, and, in order to accomplish something effectual for the benefit of non-Christian women and children, decided to organize. The first officers were as follows: President, Mrs. Albert Williams; Vice-Presidents, Mrs. S. B. Cooper and Mrs. Lorenzo Hubbard; Secretary, Mrs. I. M. Condit; Recorder, Miss Kate Nicholls. The constitution, adopted at a subsequent meeting, on April 14, defined the purpose of the Society thus:

> An aid to the General Society in sending to foreign fields and sustaining female missionaries, Bible readers and teachers, who shall labor among heathen women and children.

But this wide-reaching aim had to be confined, in the initial stages of the new Society, to the one specific work of caring for Chinese women and children in California.

In 1873 there was no Exclusion Act. Every steamer brought Chinese immigrants through the Golden Gate, and among them were many women of low caste. Mrs. Condit, the wife of the Rev. I. M. Condit, D.D., who in 1870 had returned from China to work among the Chinese in California, felt especially the burden of the Chinese women who were practically slaves of vice. Thus it came to pass that the first plans of the Society, which included the establishment of an orphanage in Shanghai, were exchanged for others, which involved the founding of a home for Chinese women and girls in San Fran-

cisco. In July, 1874, a committee was appointed to find a suitable house for a rescue home, and in August the upper floor of a small new building at 8½ Prospect Place was rented, and Miss S. M. Cummings, who had expected to be the first Missionary of the Board to go to China, was installed as matron with two Chinese girls under her care. The good news of the home spread rapidly through Chinatown. A larger house at 933 Sacramento Street was occupied on October 31, 1876.

In June, 1878, Miss Margaret Culbertson took charge of the home and for seventeen years faced dangers and overcame difficulties and laid deep and strong the foundations for the great work to which it was destined. Upon the death of Miss Culbertson in 1897 Miss Mary Field became superintendent, and she, in turn, was succeeded in 1900 by Miss Donaldina Cameron, a woman of rare charm and courage, who has continued as superintendent through all the subsequent years.

In time more room was needed and a new building was erected at 920 Sacramento Street, which was destroyed by the fire of 1906, and two years later replaced by the present attractive edifice. In 1915 a home for the younger girls was established in East Oakland, which later developed into the beautiful Ming Quong Home.

Other Oriental girls have been cared for at various times within the home. The work for Japanese girls was subsequently transferred to the Methodist Church.

From the beginnings of the church on the coast, schools were conducted for the benefit of Chinese in San Francisco, and afterwards in Sacramento, San

Jose, Los Angeles, San Diego, and other places. A class held in the historic Globe Hotel by Mrs. C. H. Cole, a retired missionary, was the initial enterprise out of which grew the Occidental Day School, where some of the future leaders of Chinatown were trained. Among these is Dr. Ng Poon Chew, who gratefully remembers Miss Baskin, his teacher.

With the reorganization of the Board in 1922, all the Oriental work in California was placed under the care of the Board of National Missions.

Let us return now to the history of the organization which we left with the adoption of a constitution by the Society in April, 1873. It was a busy period.

The women of the church had to be gathered into missionary societies, auxiliary to the Board. The first of these was First Church, Oakland, in April, 1873; then followed San Diego in July; Santa Clara in November; San Jose, Calvary Church, San Francisco and First Church, San Francisco, in March, 1874; Trinity Church, San Francisco, in July, 1874; Howard in San Francisco, Brooklyn in Oakland, and Carson City, in 1874; Westminster, Franklin Street, Danville and Sacramento in 1875; San Bernardino, Los Angeles and Chico in 1876; San Rafael, Virginia City, Nevada, Pasadena and Vallejo in 1877; Alameda, Santa Barbara, Stockton and Santa Rosa in 1878.

These societies quickly took up the work and offerings began to come regularly into the treasury. About this time children's work was begun, the first band of seven members being named in honor of Mr. John Arundel of London who made the first donation of twenty-five dollars to the Home for Chinese Girls.

In 1874, after the removal of Mrs. Williams from San Francisco, Mrs. George Barstow became president of the Board, and served it with tact and grace during its formative period. But there were still some worthy men who looked askance at all this organizing done by women, and in 1875 there was held a joint meeting of the Synod of California and the California Branch of the Women's Foreign Mission Society, at which a complete understanding was reached, and from which dates the custom of the presentation to the Synod of the annual report of the Occidental Board.

In 1876 Mrs. P. D. Browne became president, with a fine band of co-workers, among whom must be named Mrs. J. G. Chown, Mrs. L. A. Kelly, Mrs. E. G. Denniston, Mrs. E. G. Gassette, and Mrs. W. H. Hamilton. Mrs. Denniston, as treasurer, carried the ever-increasing financial responsibility of her office for twenty-seven years; Mrs. Kelly rendered a large service in gathering the funds for both of the successive buildings at 920 Sacramento Street.

At the annual meeting of 1877, in order to embrace within the organization the whole Pacific Coast, the name California Branch was changed to Occidental Branch, and this name in 1881 was changed to Occidental Board. At the annual meeting of 1883 it was voted to organize Presbyterial Societies following the lines of the Presbyteries and immediately this action was put into effect in San Francisco, San Jose, Benicia and Los Angeles Presbyteries. Next year Sacramento also was organized.

Up to this point our narrative has concerned itself with work done in northern California. Now we turn to the consideration of work done in foreign

OCCIDENTAL BOARD GOLD STAR MISSIONARIES

1. Louise McGowan McLean
2. Louise Wilbur Shedd
3. Dr. Carolin Merwin
4. Emma Campbell Cozzens
5. Mary Stewart McFarland
6. Mary Hays Johnson
7. Marion Skinner Brooks
8. Augusta Gist McKee
9. Kathryn F. Stewart
10. Mary M. Wallace
11. Sadie Nourse Welbon
12. Dr. Alice Fish Moffett

lands. From the beginning the Occidental Board gave through its auxiliary societies various small sums to practically all the Presbyterian Mission Stations abroad, and in 1879 it adopted as its missionary Harriette Eddy Hoskins, of Syria. In 1883 the Board sent out its own first foreign missionary born on the Pacific Coast, Miss Mindora Berry, now Mrs. Goodwin, who was designated to China. For reasons of health she was able to remain on the field only three years, but both before going and after returning she assisted the Board greatly in its constructive work of organization, especially among young people and children, and was a pioneer in conducting classes for mission study. Altogether 135 young women have gone forth under the Occidental Board to labor and suffer in strange and distant lands. They are all worthy of being named, but the limits of our space forbid our citing more than those who are enrolled upon the list of eleven gold star missionaries, who, even in their young womanhood, have received the crown of glory. Mrs. Mary Hayes Johnson and Mrs. Emma Campbell Cozzens gave their lives to Africa; Miss Kathryn Stewart to India; Mrs. C. C. Vinton, Dr. Alice Fish Moffett and Mrs. Elizabeth Fuller Whiting to Korea; Miss Sargais Hoormah and Mrs. Louise Wilbur Shedd to Persia; Mrs. Louise McEwan McLean to Chile; Mrs. Augusta List McKee and Dr. Caroline S. Merwin to China.

School and hospital ward have been the chief fields of service in which the women's societies have participated. In the mission schools the children of king and peasant have been taught together. The Reverend Ray C. Smith, a faithful missionary of the

Occidental Board, gave his life in the work of a boys' school in India. The first hospital built on foreign ground by the Board was known as "In His Name Hospital" at Syen Chun, Korea, erected in 1912, and served by Dr. Alfred Sharrocks, an unwearying medical missionary, until he died at his post. Through the doors of the mission hospital has filed a long procession of the world's sadness, the halt, the blind, the lame, the incapacitated and the suffering, old and young, men and women, afflicted with all manner of disease and in all stages of their affliction, an endless procession, and hopeless, until touched by the compassion of the heart of Jesus, mediated through the skillful hands of the missionary physician. Turkey, China, Korea, India, Africa, South America and the Island countries, all of them have centers of light, growing, glowing, kindling and healing, which have been founded and fostered through the efforts of the noble women of the Occidental Board.

Mrs. P. D. Browne held the presidency for twenty-three years, during which time the work of the Board grew from its small beginnings into its full maturity and power. She retired from office in 1900. She was succeeded by Mrs. C. S. Wright, the daughter of Nathaniel Gray, to whom reference has been made elsewhere, and a wise administrator, who retired in April, 1906. Mrs. H. B. Pinney came into office amid the ruins of the great fire, and upon her lay the strenuous task of guiding the affairs of the Board through the period of reconstruction. She and her co-workers rose bravely to the emergency, so that none of the larger interests abroad were allowed to suffer because of the unusual diffi-

Mrs. C. S. Wright
1900–6

Mrs. H. B. Pinney
1906–19

Mrs. Rawlins Cadwallader
1919–27

THE PRESIDENTS OF THE OCCIDENTAL BOARD

culties at home. In 1919 Mrs. Pinney retired from the presidency and Mrs. Rawlins Cadwallader was elected to succeed her. The jubilee year of the work of the National Women's Missionary organization, fell in 1920, and in its celebration in California Mrs. Cadwallader was the guiding spirit.

At the time of meeting of the General Assembly in 1924 the Board voluntarily voted to merge itself into the Pacific District to be organized for both Home and Foreign work. It was truly a sublime act of self-effacement. Thus, in 1925, after fifty-two years of distinctive work, the Occidental Board surrendered its independent organization and its name; but its work goes on.

There was however one value in the Occidental Board which was in danger of being lost in the reorganization, unless some plan should be devised to conserve it. This Board and each of the five other Women's Boards which were merged in the new organization had been very close to their respective constituencies. Might not this personal touch cease to be felt in the very largeness of the new order? To meet this need there was devised a system of "Districts," and thus the "Occidental District" became the worthy successor of the Occidental Board, and the first officers of the new District Committee were practically the same as the officers of the former Occidental Board, with Mrs. Rawlins Cadwallader as chairman. But the movement toward close unity of Home and Foreign Missions was irresistible. After all missions are missions, whether at home or abroad, directed to the propagation of the Gospel among human beings, who all alike have souls, and sins, and are in need

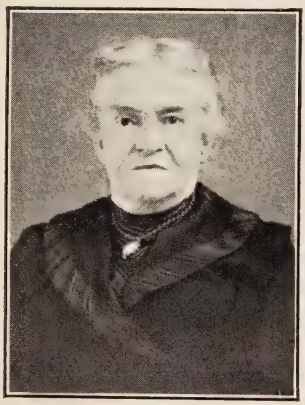
of a Savior. Thus the six Foreign District Committees in their turn passed out of existence to be succeeded by joint District Committees, organized in the interests of both Home and Foreign Missions. In the west the Pacific District Committee was organized to include the areas which had formerly been covered by the Occidental and North Pacific Districts. Thus the name Occidental disappeared from the roll. If there was some inevitable sadness over the passing of the old order, there was also joy and hopefulness in greeting the new program of co-operation.

The New Pacific District committee after studying the conditions of the coast came to the conclusion that it would be better to subdivide the District into two parts and that a very small advisory committee for each District would be most effective. Thus in the fall of 1926 there was substituted for the former large Pacific District Committee a District Committee of five, centering in San Francisco with Mrs. A. F. Hockenbeamer as Chairman, and another of three, centering in Portland, with Mrs. B. A. Thaxter as Chairman.

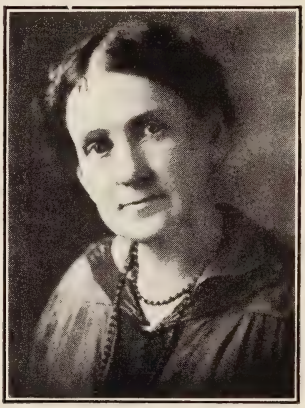
We must now turn backward to the story of the Women's Synodical Society for Home Missions, the other one of the two merging societies, which in consequence of the report of Dr. Thomas Fraser, Synodical Missionary, to the Synod meeting in San Jose, in 1879, was organized to be an auxiliary in the whole work of Home Missions within the Presbyteries of the Synod. A committee of three women from each Presbytery was appointed, and, in accordance with their instructions, they met on December 12, 1879, in old Calvary Church, and organized what

Mrs. R. W. Cleland

Mrs. E. G. Denniston



Mrs. G. W. Martin



Miss C. E. Gilchrist

Miss M. Culbertson

Mrs. Mindora Berry-Goodwin

LEADERS OF THE FOREIGN WORK OF THE WOMEN

was one of the earliest Synodical Societies in the church, antedating by three years the similar organizations of the period in the Synods of New York, Pennsylvania and Ohio. It is evident that the pioneer women of the west were not afraid to make a venture. Or perhaps the Home Mission needs were more directly thrust upon their attention.

The officers elected at this first meeting were as follows: President, Mrs. E. S. Cameron; Vice-Presidents, Mesdames J. W. Burling, G. M. Dimmick, W. W. Brier, H. H. Rice, and Gunn (of San Diego); Recording Secretary, Mrs. H. E. Hall; Corresponding Secretary, Miss Lucy Grove; Treasurer, Mrs. James M. Newell.

In the following year it was recommended by the Society that in the interest of efficiency the number of members from San Francisco Presbytery be increased, and that through a nominating committee of their own choosing, the personnel of the Synodical Committee to be appointed should be presented to Synod.

Mrs. Newell, the treasurer, who lived in Santa Clara at that time, found herself obliged to resign and was succeeded by Mrs. O. L. Nash. It is interesting to note that all the early treasurers conducted their correspondence with Mrs. M. E. Boyd, of New York, who was the first treasurer of the "Women's Executive Committee of Home Missions," and who later came to California and made her home with her daughter, Mrs. J. H. Laughlin. As there was little formal business to transact at these early meetings the women made prayer the chief part of their programs. Mrs. Cameron, the first president, had a rare gift of leadership in devotion.

But soon Mrs. Cameron removed to the Hawaiian Islands and Miss Grove became both President and corresponding secretary. In the days before Presbyterial Societies existed, her gifted pen carried the messages of the committee to the scattered local societies in the churches. In 1883 Los Angeles and Benicia Presbyteries were organized for both Home and Foreign Missions and for some years were the only Presbyterial organizations doing any Home Missions work.

In 1884 the women of Los Angeles Society began work among the local Chinese under the guidance of Mrs. Chapin, a retired missionary from China. They also opened a Spanish School and placed it under the care of Miss Boone. This has grown to be one of large importance and now bears the name of one of the beloved early presidents of the Presbyterial Society, Miss R. J. Forsythe, and is called the Forsythe Memorial School. The following year, at the meeting of the Women's Executive Committee, it was recommended in a reference to the Synodical Society of the Pacific that special attention be given to actual mission work among Indians and Mexicans.

A large part of the activity of the local Societies at this time seems to have been expended upon making up donation boxes to be sent to the families of home missionaries living in frontier communities. Many of these boxes contained stuff that was pathetically unsuitable for the purpose for which it was intended, and Mrs. W. S. Bartlett, a witty lady and a corresponding secretary of the Synodical Society of those middle years, did a good service in endeavoring to raise the standard of the contributions of the local societies.

LEADERS OF WOMEN'S HOME MISSION WORK

1. Mrs. Anna Gibbons Garratt
2. Mrs. Rosamond B. Goddard
3. Mrs. H. T. Ames
4. Miss Margaret E. Boyce
5. Mrs. Charles E. Cornell
6. Miss Julia Fraser
7. Mrs. Benjamin F. Edwards
8. Mrs. Donald U. Ross

The succession of presidents is one of capable and consecrated women. They are Mrs. R. M. Stevenson, Mrs. Willis T. Perkins, Mrs. R. B. Goddard, the last named of whom held office from 1900 to 1914. Other efficient officers were Miss Jennie Partridge, Mrs. J. P. Prutzman, Mrs. A. G. Garratt and Miss Julia Fraser, who entered office as Young People's Secretary, became the General Secretary of the Women's Board, with headquarters in New York, in 1909–1913, and returning to California became president of the Synodical Society in 1914, which office she held up to the time of the reorganization of the Boards.

The chief aim of the Women's Synodical Society was the steady, constant increase of contributions from among the women of the Synod for the general work of Home Missions. But it fostered also certain special objects. For instance in January, 1901, the Board commissioned Miss M. G. Chase to work among the Indians of the Hoopa reservation in Humboldt County. Miss Chase completely won the affections of her people, nursing the sick and burying the dead, and rendering services of many kinds. At North Fork in Madera County there was a similar example of beautiful Christian devotion where Miss Nellie McGraw, afterwards Mrs. Joel Hedgpeth, Miss Dorothy Damkroeger, Miss Marston, the Reverend and Mrs. Alexander Hood, Miss Blackford, afterwards Mrs. J. W. Dinsmore, and others, wrought in a holy succession. Other work among the Indians was undertaken in Shasta County, near Glenburn.

For a time the meetings of the committee were held in a room provided by Mrs. Garratt in her home on Washington Street, until this was wiped out in

the fire of 1906. Upon the rebuilding of the home at 920 Sacramento Street the Occidental Board generously gave the use of a room to the Synodical Society for a depository and office, and Mrs. M. L. Whaley was put in charge. Later all the offices of the women's organizations were concentrated at 278 Post Street, in Presbyterian Headquarters. Mrs. A. T. Aldrich, afterwards Mrs. C. E. Cornell, was appointed Field Secretary by the Women's Board and upon her resignation Mrs. F. E. Bancroft was chosen to this important post. Mrs. Bancroft, being the daughter of Mrs. P. D. Browne, is heir to a rich tradition in family and in office, and is true to the succession.

Among the conspicuous achievements of recent years has been the foundation of the Potrero Hill Neighborhood House, for the benefit of the large community of Russian people living in this part of San Francisco. Here Mr. and Mrs. Walter J. Tanghe are doing a work both deep and wide for the benefit of one of the most difficult foreign populations of our state.

It has been work faithfully done by women who have had to sacrifice time and money to its performance. The results of their labor are found in all parts of the Pacific Coast, north and south. As they have given to others their own lives have been immensely enriched. And their labor also now enters into the combined work of the new Women's Synodical Society for Missions.

But before we proceed to this we must speak of the California Synodical Society for Foreign Missions. The organization of this society was necessitated by the fact that the territory in which the Occi-

THE EARLIER LEADERS OF WOMEN'S HOME MISSION WORK

1. Miss Lucy Grove
2. Mrs. Emma S. Cameron
3. Mrs. Susan A. Hall
4. Mrs. Francis L. Nash
5. Mrs. Martha E. Chase
6. Mrs. R. M. Stevenson
7. Mrs. W. T. Perkins
8. Mrs. F. M. Dimmick

dental Board was operating was enlarged by the addition of Arizona in 1903 and Utah in 1908 and Synodical organizations were set up in the three Synods which now constituted the field of operations of the Occidental Board. Most of the organization of this new Society was concentrated in the southern part of the state, so that the new churches now rising with power in the south were thus given a more adequate share of the work of general administration. Mrs. R. W. Cleland was elected President. Mrs. George Bradbeer, Treasurer, and Mrs. Laverty, Secretary. Mrs. Cleland continued to be president for eleven fruitful years, resigning in 1921, when she was succeeded by Mrs. Marshall C. Hayes, who continued in office until 1924, when the two Synodical Societies were merged in one. This Society, during the fourteen years of its lifetime, gave a closer fellowship between the Presbyterial Societies, so that they steady strength of the larger organization entered into and empowered the smaller ones, many of which were located in isolated communities. And moreover the existence of two synodical organizations, co-extensive in their territory, and complementary in their purpose, one aiming at the propagation of the faith abroad, and the other at the evangelization of the home-land, necessarily and inevitably brought them both together. They first united in prayer, in the use of a common prayer calendar; then they united in the dissemination of information, in the issuing of a common missionary magazine; finally, they united in the synodical organizations themselves. If the story seems to be somewhat intricate, it is because of the swift changes of organization; but it has issued in the large and

kindly simplicity of a single society engaged in a work for missions which is as wide as the church itself.

It was at the joint annual meeting of the two synodical societies in Glendale, held in connection with the meeting of Synod on July 26, 1924, that both voted themselves out of existence; and then that the same good women who had constituted the memberships of these two societies forthwith organized themselves into The Women's Synodical Society for Missions. On July 30 a constitution was adopted, and on July 31 officers were elected. Upon this group of officers now devolved the responsibility of caring for the well-being of all the presbyterial societies which, in turn, pass down to the local societies in the several churches whatever of knowledge, inspiration and devotion they have received in the vantage ground of their outlook upon the world. The officers elected for the first year of the reorganization were as follows: President, Miss Margery Schuberth, of Pasadena; Vice-Presidents, Mrs. W. F. Geldert, of San Francisco, Mrs. H. Z. Austin, of Fresno, Mrs. C. P. Hessel, of Arcata; Recording Secretary, Mrs. Mary Crane Rider, of Glendale; Corresponding Secretary, Mrs. David Thomas, of Los Angeles; Secretary of Literature, Mrs. C. A. Poage, of Colusa; Secretary of Missionary Education, Mrs. R. W. Jones, of Orange; Young People's Secretary, Mrs. Earl Haney, of Richmond; Secretary of Westminster Guilds, Mrs. Arthur Hicks, of Hanford; Secretary of Children's Work, Mrs. E. L. McCartney, of Los Angeles; Secretary of National Missions and Overseas Sewing, Mrs. H. M. Campbell, of San Jose; Secretary of Stewardship, Mrs. R. W. Cleland, of Los Angeles; Secretary of Associate Membership, Miss Ruth Harris, of Redlands;

PACIFIC DISTRICT LEADERS

Mrs. Francis Edsall Bancroft
Sec'y Board of National Missions

Mrs. Charles W. Williams
Sec'y Board of Foreign Missions

Miss Margery M. Schuberth
President California Synodical Society for Missions

Treasurer of Contingent Fund, Mrs. D. I. Cone, of Berkeley.

The very recital of the names of these officers discloses how varied, how highly organized and how widely spread, is the work of this new Synodical Society, to which has been entrusted the responsibilities for both home and foreign fields.

In a chapter on women's work we should make some reference to the Presbyterian Orphanage and Farm, or "The Home," as they now prefer to call it, at San Anselmo.

Six ladies met on February 26, 1895, to organize and plan this new enterprise on behalf of homeless children, Mrs. P. D. Browne being the prime mover. In May, 1895, Articles of Incorporation were drawn and adopted. Soon the institution had twenty acres of land in San Anselmo, a dormitory and a school. Almost from the beginning it sheltered 100 to 120 children.

The orphan who has lost both parents is not the saddest of all orphans. He or she is most pitiable whose parents are divorced and perhaps both married again, and have no use for their boy or girl. In San Anselmo there are orphans of every kind, and it is a blessed refuge for little children who would otherwise be helpless and hopeless in a cruel world. It has been ministered to by noble women, both in its Board of Directors and in its matrons, some of whom, if they had lived in the middle ages, could scarcely have escaped canonization. We can name only a few of them. Mrs. P. D. Browne, the founder, who was for some years President of the Board; Mrs. Robert Dollar; Mrs. L. A. Kelly; Miss Louisiana Foster, who was president during the years when a distressing series of fires occurred, and

under whose administration the present beautiful buildings were erected; Mrs. Rex Shearer, the present president; Mrs. John Dollar, Mrs. Almer Newhall, and Mrs. Raymond H. Thayer. There are many others.

For years the superintendents were Presbyterian ministers, outstanding among whom, as an administrator and friend of the children, was the Reverend Andrew Beatty, D.D., who gave here more than ten years of ministry. Miss Helen Whitney, a competent young woman and a trained social worker, is now the superintendent.

The annual Grape Festival held for the benefit of the orphanage on the beautiful grounds of Mr. and Mrs. William Kent, in Kentfield, has become one of the famous institutions of Northern California and is participated in by thousands of people of all denominations.

Mr. Robert Dollar has been the largest single benefactor of this worthy institution.

We have said nothing about the Ladies' Aid, and similar organizations, which in almost every church furnish the carpets, and the pulpit furniture, and the flowers, and the social rooms, and look after the janitor service, even when they do not do it themselves. In most of our churches the deacon's work is done by deaconesses, official and unofficial.

And today there are open to women many departments of professional service in the church. They are secretaries, and stenographers, and pastors' assistants, and superintendents of religious education, and specialists in work for girls, and mission workers. There is simply no limit to the possibilities of feminine usefulness in the present day work of the church.

## Chapter XVI

# SPANISH WORK IN CALIFORNIA

UNDER American rule there has always been a Spanish work in California, because there was a Spanish population before there was an American. And the American ministers have never been indifferent to the needs of the Spanish-speaking populations whom they have found intermingled with their own people. So far as we know the earliest Presbyterian Sabbath-School established in the state was that opened by Dr. Willey in the presidio of Monterey chiefly for the benefit of Mexican children. At a later period the cure of the souls of the inrushing American settlers so taxed the powers of the missionaries that they had but little time or opportunity to pay attention to the Spanish population. But even then there was an occasional minister with an understanding of the Spanish tongue who wrought in their behalf. Such a man was the Reverend William C. Mosher, who after he had served the Pasadena Church for the first two years of its history withdrew from the pastorate to do the work of a colporteur among the Spanish-speaking people. Many times he visited every hamlet of the six Southern counties, distributing thousands of Christian books, and tracts, and Sabbath-School papers, and preaching constantly.

In the minutes of the presbyteries we read occa-

sionally of the establishment of churches. There was a Spanish church organized at Anaheim on September 2, 1882, with ten members, but in 1887 it was dissolved and its membership was added to that of the First Church of Anaheim. And at the meeting of the presbytery of San Francisco held on November 12, 1883, a committee was appointed to organize a Spanish Church, "if the way be clear." In the minutes of April 22, 1883, there is a reference to the recent organization of this church. But it disappeared almost immediately from the roll of presbytery.

We now come to a period of more definite development of the Spanish work. There are three names that stand out in the beginnings in Los Angeles, and they are the Reverend Carlos Bransby, Miss Ida Boone and the Reverend Antonio Diaz. The Reverend Carlos Bransby was a man of personality fine and rare. His father was an Englishman and his mother a Colombian. He had the heritage of the spirit of adventure of the pioneering Englishman, and the easy affability in speech and address of the Spanish gentility. Before coming to California he had served the Foreign Board in Bogota. He started a mission at Los Olivos, and preached regularly every Sabbath at the school for Mexican girls which had been opened by Miss Boone in Second Street, Los Angeles. Dr. Bransby's missionary labors in the south approximately covered the years 1884 to 1888. He was assisted by an elderly gentleman, Mr. Antonio Diaz, whom the presbytery of Los Angeles ordained on April 6, 1884. He had been born of Roman Catholic parents near the City of Mexico in 1822, was converted in 1862, and was led by cir-

cumstances into Los Angeles early in the eighties. He was an eloquent man. He died on October 8, 1895, and left behind a memory of whole-hearted consecration in the service of his Lord. Most of his work was done in places where organization was impossible in his day. Here is a typical story from his life which the author has found in an old manuscript.

In 1883 a man drove his team into Los Angeles with a load of wood which he intended to sell in order to enjoy a carousal. He arrived on a Sabbath morning and heard Mr. Diaz preaching on the street to a group of Spanish-speaking people. He tied his team and came near to listen. At the close of the service the minister spoke to Facundo Ayon and invited him to his house. Here the stranger remained several days, and when he returned to his home in Azusa he was not only sober but converted to Christ. He bore the gospel to his neighbors and became the first elder of the Azusa Spanish Church, when it was organized on August 11, 1889. When he died even the Roman Catholics showed their respect for him by attending his funeral.

This reference to Azusa brings us to the next outstanding name in the history of Spanish work, the Reverend A. Moss Merwin, D.D., who having been a missionary in Chile, and having had to resign on account of ill-health, became, in 1888, the first superintendent of Mexican work in Southern California. He preached his first sermon at the Forsythe School, where Miss Boone presided, on March 18, 1888. He was an able man, in the full maturity of his powers and he gave himself for twenty years to the evangelization of the Mexican population in Southern

California. He published the first Spanish evangelical paper of the state, which soon became strongly influential.

On September 9, 1888, under the leadership of Dr. Merwin, the First Spanish Church was organized with five members. For a time its services were held in a school house on Second Street, and then in any available room for some ten years. A lot and building on Avila Street were purchased, this being the first property owned as a Mexican Presbyterian Church in Los Angeles. Later this property was sold, and the church now owns a good building on Daly Street.

Shortly after organizing the Los Angeles Church Dr. Merwin opened missions at Los Nietos, San Gabriel, Irwindale and San Bernardino. Occasional services were had at various other points. The work at Los Nietos died out, but at each of the other three places a strong church grew up. At San Gabriel he found a Spanish family, living under the shadow of the mission, who had been converted by reading the Bible. This church has now a membership of 152, and a Sabbath-School of 200. The property consists of a Church, a manse and a parish house. For some time the Home Board aided this work, but now it is self-supporting. At San Bernardino a building costing $22,000 has just been completed.

On February 28, 1904, one year before he died, Dr. Merwin organized a Spanish Church at San Diego. Earlier he had visited the field and seen the opportunity, but money for the opening of a mission there was not available. He told the story to his people in Los Angeles, and Mr. Juan B. Guerrero, then an elder, volunteered to go to San Diego and

open the work, if only money enough for the rent of a house could be supplied him. Dr. Merwin raised fifteen dollars a month for this purpose, but the good missionary had difficulty in finding in San Diego a house, with a room large enough to hold an audience, which could be rented for this amount of money. Standing weary at a street corner late in the afternoon of the day of his arrival he was accosted by a friendly Mexican who offered him hospitality for the night, and out of this chance meeting came the first converts. San Diego Mexican Church, under the ministry of the Reverend Jose B. Rodriguez, is now one of our most effective missions and its first missionary is now the Reverend Juan B. Guerrero, pastor of the Mexican Church of San Jose.

After the death of Dr. Merwin in 1905 his daughter, Miss Mary Merwin, who spoke Spanish as though it were her mother tongue, and who had been her father's constant assistant, became his successor in the superintendency. She organized the missions at Redlands and Riverside. In 1912 she resigned.

The Home Board now inaugurated a new policy in its Spanish work. This was necessary, for now the floods of Mexican immigrants began to pour in unprecedented numbers over the southern borders of the boundary states. Mexican work was being done in several different Synods and presbyteries, but without coordination in a unified plan. The Board now appointed the Reverend Robert McLean, D.D., as superintendent of all this work in the five southeastern states. Dr. McLean had had wide experience in Chile, Oregon and Porto Rico, before taking up this work, and he had a statesmanlike grasp of

its problems. During his period of administration from 1913 to 1918 he organized churches at strategic centers along the border, and inland, which would get in touch with the Mexican immigrant immediately upon his entrance into the United States. One of these was the Church of the Divine Savior in Los Angeles, which has now a membership of 325, and a Sunday School of 400, housed in a substantial property. The Reverend Jose Falcón, a protégé of Miss Merwin, became the inspiring pastor of this church. He died suddenly on June 9, 1924, and his son, Hubert Falcón, who is now stated supply, is splendidly carrying forward his father's work.

Dr. McLean, the father, resigned in 1918, and Dr. Robert N. McLean, the son, was appointed in his place, which he is filling in a manner worthy of the succession. His administrative duties have been more clearly defined in recent years, to the benefit of the work. New churches have been organized at Monrovia, LaVerne, Upland, Otay, Brawley, Belvedere Park, San Jose and San Francisco. This last named city has now a Spanish Church which promises to stay, the Church of the Good Shepherd, housed in a reconditioned Lutheran Church, and ministered to by the Rev. Charles A. Thomson. A mission has also been opened in Visalia and work for the Portuguese begun at San Leandro. There are now in California 17 Spanish churches, 7 missions, 1277 members, and 1661 Sunday School scholars.

One of the interesting developments of recent years is the organizing of Spanish departments in some of the American Churches. Bethesda Church, in Los Angeles, is the best example. Mexicans and Americans have one elder for each twenty-five mem-

bers. At present there are nine elders, of whom five are Americans and four Mexicans. The Americans use the auditorium in the morning, and the Mexicans at night. As we have already seen, the Reverend Christopher H. Gaskell is minister, and the Reverend Jose Venecia, formerly of El Paso, is pastor of the Mexican members.

In dealing with women's work we made mention of the Forsythe School, but any treatment of Spanish work in the state would be incomplete without some further reference. Since its foundation the school has moved twice and now occupies a bright and attractive home at 507 Evergreen Avenue, Los Angeles. It has grown steadily in numbers and influence. It has trained many Mexican girls in the finest things of American life and returned them to their homes to be leaders among their own people. There are some seventy-five girls living in the home, and the influence of their training extends widely throughout the Mexican population.

The Portuguese Church in San Leandro deserves another word. It has been three times attempted: in 1891, by the Reverend Joseph F. Cherry; in 1910, by the Reverend James T. Houston; and, in 1925, by the Reverend Henry J. McCall. Both of the last named were, previous to their arrival in Northern California, missionaries to Brazil. It is said that there are some 100,000 Portuguese living in California, perhaps one-third of whom are in the Bay Region.

## Chapter XVII

# THE ORIENT IN CALIFORNIA

CHINESE immigration through the port of San Francisco began in 1846, when three arrived. But long before this time, there had been an extensive trade carried in American ships, between the coast of California and China. With the discovery of gold, and the new opportunities of labor, vast numbers of Chinese coolies sailed in through the Golden Gate. In their new place of habitation they were not highly esteemed, but were wanted simply as hewers of wood and drawers of water. White men were miners; yellow men were not allowed to mine, except in abandoned diggings. But there were Christians who cared for them.

The first public meeting of Chinese was convened on October 20, 1850, at the call of Mr. John W. Geary, Mayor of San Francisco, Mr. F. A. Woolworth, Acting Chinese Consul, and the Rev. Albert Williams, Pastor of First Presbyterian Church, and at this time there were distributed among them tracts and religious books in their own language. The first Chinese Christian of whom we hear in the United States was a certain Ah Chick, who had been baptized in Hong Kong, and who, with three companions, constituted a Bible Class in connection with the Sabbath School of First Presbyterian Church, in the winter of 1851–2. In response to a petition from the Session of this church the Board of Foreign Mis-

sions in October, 1853, appointed the Reverend William Speer, D.D., as the first missionary to the Chinese on the Pacific Coast. He organized the first Chinese Church in San Francisco on November 6, 1853, with eleven members. By the close of this year the first mission building was erected and occupied on the northeast corner of Sacramento and Stockton Streets.

After four years of faithful service, Dr. Speer was obliged to relinquish the work for reasons of health, and was succeeded by the Reverend A. W. Loomis, D.D., afterwards agent of the American Bible Society in Japan. Other superintendents in the order of their appointment were the Reverends A. J. Kerr, D.D., I. M. Condit, D.D., J. H. Laughlin, D.D., and Mrs. J. H. Laughlin.

In 1882 the old First Presbyterian Church, located at 911 Stockton Street, about a block from the original site of the Chinese mission, was purchased by the Foreign Board for the accommodation of this expanding work. This building went down in the fire of 1906, and was replaced in 1908 by the present one. This church has constantly worked in intimate cooperation with the Presbyterian Mission Home. Today it has a membership of 221, under the pastorate of the Reverend Tse Kei Yuan, a devout and fearless Chinese Christian leader.

In 1870 it was estimated by Dr. Condit that there were 150,000 Chinese in America, most of whom were in California and 30,000 of whom were in San Francisco. Owing to our immigration laws the numbers are smaller today. There are probably 65,000 in California; but the number of women and organized families is vastly greater, all of which means that we have a permanent Chinese population, which

by natural increase is growing larger every year. Some of them are rich and highly educated. All of them are eager for the material advantages of western civilization. Most of them are alien in thought and feeling from Christianity. Among the Chinese of the Pacific Coast there are eighteen Tongs, which are organizations possessing an almost absolute control over the life of their members. The Tong gunman who is ordered to kill must kill, or be killed; and no other Tong member will reveal his secret. The loyalty of the Tong organization baffles the skill of the best detectives of the American police. And throughout the history of underground Chinatown young girls have been bought and sold for sums ranging from $3000 to $5000 for the purpose of vice. We have already referred to the heroic work of Miss Donaldina Cameron in rescuing and caring for these girls.

In the order of the foundation of the Chinese missions Los Angeles is second, though the organization of the church there came later than the organization of the Oakland church. The Reverend Ira M. Condit, D.D., a missionary from China in search of health, founded it in 1875 and organized a Sabbath School of eighty or ninety members in connection with the First Presbyterian Church. Many of these Chinese became Christians and were received into the church. But later it was deemed wise to turn over the work to the United Presbyterian Church, which was willing to assume responsibility for it. The mission property was sold, but with true Chinese pertinacity the members refused to be transferred, and thus a new building had to be erected and a new church of forty members organized. This was done on April 2, 1884. Dr. Condit, who had in the

meanwhile gone north, returned to take charge of this church from 1885 to 1891, being followed in succession by the Reverends William P. Chalfant, J. L. Stewart and J. Franklin Kelly. Dr. Ng Poon Chew, a graduate of San Francisco Theological Seminary, had a rich pastorate here. He is now the brilliant editor of the leading San Francisco Chinese daily newspaper. The church now has 86 members.

In 1877 Dr. Condit removed to Oakland from Los Angeles, and found already in existence a flourishing Sabbath School, and also a night school. Out of these there was organized on July 7, 1878, a Chinese church of sixteen members, thirteen of whom had previously been members of the First Presbyterian Church. At the service of organization Dr. Eells presided and Dr. Condit gave an address in Chinese. Apart from six years spent in Los Angeles Dr. Condit served this church for nearly forty years. It has now 80 members, under the pastorate of the Reverend Lee Yick Soo. The congregation is erecting a fine modern church building on Eighth Street, between Harrison and Alice Streets.

The work on behalf of the Chinese in California has consequences far beyond the limits of our state and nation. Particularly does the coast of China feel the result. Many Chinese make a periodical visit to their kinsfolk in China and be it said to their credit, they always take their religion with them. And scores of Christian preachers in China have been converts in the missions of America. If only we had the space we could tell some thrilling stories of these men.

Today the Japanese constitute the largest Asiatic element in California's population. There are about 90,000 of them. They have built beautiful Buddhist

temples all along the Pacific Coast. That in Los Angeles cost $300,000, and the one in Fresno is almost as large. Moreover the Japanese in California are raising great sums of money to expend upon Buddhist missions. This is not a condition which Christians should regard with apathy. It constitutes a threat to Christianity even in our university centers. But if we would make Christians out of our Japanese neighbors we must behave toward them as though we ourselves were Christians.

The first Japanese church was organized in an upper room on Golden Gate Avenue on May 16, 1885, when seventeen members were received by certificate and fifteen upon confession of faith, making thirty-two in all. In 1892 the former building of the Seminary at 121 Haight Street was purchased for the use of the Japanese mission. Later, when the location of the colony had shifted northwards in the city, the church was moved to 1516 Post Street, where the Reverend Shoh K. Hata now ministers. More than 1200 Japanese have passed through the membership of this church throughout its history. Dr. E. A. Sturge, a medical missionary, was in charge of the work from its beginning unto the time when all the Asiatic work in the United States was placed under the control of the Board of National Missions. Today this work is largely administered by the Japanese themselves, but the Board of National Missions retains a sort of advisory relation to it in the person of the Reverend Philip F. Payne, who is a member of the staff at Presbyterian Headquarters in San Francisco.

The Japanese Church in Salinas is "the eldest daughter of the San Francisco Japanese Church." In 1898 the San Jose Presbytery received under its

care this self-supporting mission, which later was regularly organized as a Presbyterian Church. It has now fifty-six members under the ministry of the Reverend Renpei Watanabe. The Japanese Church in Watsonville, under the ministry of the Reverend Toyozo Takayama, has eighty members. But it should be noted in connection with all the Japanese churches that the body of adherents outnumbers that of the members.

There are Japanese churches in almost all the large cities of California, though it is difficult to tabulate these, because most of them are federated churches, belonging to more than one denomination. Altogether work for Japanese is maintained at forty places in northern California and at thirty-four in southern California, comprising churches, schools, homes and various other forms of religious and social activity. In spite of the attractive power of Buddhism, and its appeal as a national cult, the Japanese are turning to Christianity. Perhaps one should add in spite also of the obstacles thrown in their way by white men, nominally Christian. In Long Beach certain Americans did everything in their power to prevent the federated Japanese church from obtaining a permit to erect a building on a suitable location. Nevertheless there are churches like the Japanese Church of Los Angeles with more than 300 members. This church is typical and should receive more extended mention. The Presbyterian mission was started in Los Angeles in 1902, and had a steady growth under the care of Reverend K. Hagiwara. The work was educational and evangelistic. A church of forty-nine members was organized on November 12, 1905, and the Reverend Joseph K. Inazawa was chosen pastor, under whom the congre-

gation went forward rapidly. The Reverend Giichi Tanaka is now minister. These churches are giving relatively more largely than most of our other churches. All Japanese church aim at reaching self-support as soon as possible.

Here is a typical incident. In, and near, Monterey there is a considerable community of Japanese, with a small church and a consecrated minister, the Reverend E. Kawamorita, who is intellectually and spiritually a man of power. They dedicated a new church on October 24, 1926, at a cost of $15,000, the greater part of which was raised among the Japanese themselves. Six ordinary fishermen subscribed their entire catch of tuna for the season, with a guarantee that it would yield at least $2000. Most of the disciples of Jesus were fishermen, and when Jesus called Peter, he took his fishing-boat also.

The Korean population, which was once much larger, now numbers only some 2000 in the United States, and these are generally Christians and are cared for by the Methodist and Presbyterian churches. There is a Korean church in Dinuba.

Before closing this chapter one should mention the Armenian Church of Fresno, which was organized on July 25, 1897, with forty members, and now has about 200. An Armenian church was organized at Yettem, with forty-five members on April 2, 1911. Owing to removals of the Armenian population, it has now twenty-nine. Several other Armenian churches, more or less organized, have existed in the Synod. But the Armenian readily assimilates with the native American and is often found in the ordinary Protestant Church.

There is an Assyrian church at Turlock, with eighty-five members.

## Chapter XVIII

# PRESBYTERIANS IN NEVADA

THERE have been two periods when the settlement and development of the land now covered by the State of Nevada went forward with a leap, the one beginning about the year 1860, and the other about the year 1900. We will deal with each of these in the course of this chapter.

In 1859 the discovery of the famous Comstock Lode in Western Nevada brought a rush of new population, led to the building of Virginia City, a prosperous community located on a mountain side where human beings under ordinary circumstances would not have thought of living, and eventually brought into existence a new State. For the years 1862–8 the average annual production was more than $11,000,000. Another time of high productivity came in the years 1873–8, after the opening in the Comstock Lode of the Great Bonanza mine, of which for a time the annual yield was more than $26,000,000. The discovery of 1859 came just about the time when many of the miners in California were thinking that mining here was nearly ended, and thus there was a rush to the new fields of Nevada. The early sixties saw a mushroom population moved from the one side of the Sierra to the other.

The Reverend W. W. Brier, who was the exploring agent of the New School Assembly's Committee on Home Missions, visited the Territory of Nevada in his official capacity in the spring of 1861. He preached in Carson City and called a meeting at the Stone School House for the evening of May 19, in order to appoint a Board of Trustees, secure a building site and erect a church. At this meeting subscriptions were secured to the amount of $5000, and on June 2, 1861, a petition was drawn up by eleven persons desiring to be organized as "The First Presbyterian Church of Carson City" and to be taken under the care of the Presbytery of Sierra Nevada, of the Synod of Alta California. Mr. Brier returned to California, reported upon his action in Nevada, and urged upon the Reverend A. F. White, of Gilroy, that he undertake this work. Mr. White arrived in Carson City on September 12, 1861, to be temporary supply of the new church, but as the season was advanced it was thought wise to defer building operations to the following summer. Mr. White was thus the first resident minister of the Presbyterian Church in Nevada. But by reason of various hindrances it was not until May, 1864, that the house of worship was completed and dedicated. Another and a larger building was opened for use on August 16, 1896. Among the ministers who have served here are the Reverend James Woods, and his son, the Reverend James L. Woods; the Reverend F. L. Nash, under whose leadership the second edifice was erected, the Reverend H. H. McCreery, whose pastorate, beginning in 1902 continued for some twenty years, and the Reverend John L. Harvey, the present energetic minister. The

church reports sixty-three members, and is located in the capital city of the state.

The second church in the territory was that at Virginia City, also organized by the Reverend W. W. Brier, in the Methodist Episcopal Church, on September 21, 1862, with seventeen members. The first pastor was the Reverend D. H. Palmer, who remained until late in 1864, when he was succeeded by the Reverend William H. Martin, under whose ministry a good church building was erected. He was succeeded in July, 1867, by the Reverend T. E. Taylor, who came from Oakland, and who received the munificent salary of $225 a month, the largest ever paid by the church. The highest point of membership was attained in 1880, when the roll contained 105 names. This church has had more than thirty pastors in its brief history, which fact is significant of the problems of the Nevada fields. Its membership is now 26. Among the matters contained in the records of the church is the question of removing the snow from the church sidewalk. On February 3, 1888, a Mr. John Cameron worked for twelve hours shoveling snow and at the next meeting of the trustees astonished them by stating that he did not intend to present a bill.

During the earlier period of our church's work in Nevada organizations were effected also at the following points: Elko, on May 26, 1870; Eureka, in May, 1873; Starr Valley, on June 1, 1890; Lamoille, on October 26, 1890; and Wells, on March 27, 1892. There were other churches, some unorganized, some organized, which the temporary exigencies of the time brought into being, but which afterwards disappeared. Such were Gold Hill and

Silver City, in the neighborhood of Virginia City, organized shortly after the last-named place.

Elko continued to live and has grown to be the strongest of all the churches of the Presbytery. With the completion of the Central Pacific Railroad it became an important junction, and in the laying out of the town the railroad company contributed four lots of sage brush land on which to build a church. Hither came the Reverend Henry Otis Whitney, a Yale graduate, inspired with the divine passion which makes saints and heroes, and resolved in Christ to found a church. Out in the wilds, at twenty-nine years of age, he laid down a life of the greatest promise. He was followed by the Reverend John Brown, a graduate of Glasgow University, who laid the foundation of a Presbyterian church on April 26, 1870. The church was organized with nine members on May 6, and the new building was dedicated in October. The organ was presented by Henry Ward Beecher. The young Scotch minister had come from a land where the church services were always conducted with decency and order, and it was a rough, fierce life into which he plunged. As late as 1874, the Reverend H. Richardson, agent of the California Bible Society, said in his report: "Is there another state where people so generally feel as though they were out of God's moral jurisdiction?" Young Brown heard of a man who had been a pillar in the church in the place from which he had come, and he found him at a faro bank, gambling with the boys. He was told that Sister R. would prove to be a true mother in Israel; and he found her to be a strange mixture, half French, and half Indian, a compound of good points and others not so good.

He had to make the most of such material as lay to his hand. A temperance lecturer who came to town became very drunk. And one day when a large crowd of people gathered in his church to listen to a funeral sermon a man came to the door and announced that the lightning express was coming, and the whole congregation, including the pall-bearers and the mourners, filed out of the church and left the minister alone with the corpse. Returning home in the dark he stumbled over the body of a dead Chinese whom some one had shot and had not troubled to bury. It was a matter of no consequence. But this young Scot stood to his post and made a church. Throughout its entire history it has had a Sabbath-School. But as late as 1887 it was reported to presbytery that there were no elders and no male members in the church. The total membership then was ten. In 1893 when the second edifice was dedicated there were forty-three; in 1913 when the third edifice was dedicated, there were 134; in 1926 there were 150. The church has been fortunate in having had two strong pastorates of sufficient duration to enable the pastors to make a definite impression upon the life of the community, that of the Reverend George H. Greenfield, Ph.D., and that of the present pastor the Reverend J. M. Swander.

The stories here told of the early history of Elko exhibit conditions which were almost identical in the early history of every one of the churches organized in Nevada.

Eureka was a populous and busy mining town while the mines were yielding richly. It built a good church and a manse, but with the decline of mining

the church declined and today has intermittent service with less than a score of members.

Starr Valley was organized in 1890, when settlers had discovered that at the eastern terminus of the Ruby range of mountains not far from Wells, where the snow lies heavily on the summits, there are valleys which instead of containing sage brush, hold in their embrasure tender meadows. It is a fertile country. But it has never supported a large population. The church was organized with twelve members and it reports the same number still. Today it bears the name Deeth.

Lamoille and Wells are also overlooked by the Ruby mountains. The chief business of this part of the state is stock-raising, but Wells has also the advantage of containing the homes of a large number of railroad employees. Both churches are small, but necessary. Both have ministered to a whole generation of people, who, without them, would have had no church.

With the exhaustion of the mines in the neighborhood of Virginia City and the consequent depletion of population all our churches in west central Nevada declined in strength, and many of them ceased to exist. Virginia City, which had once ruled as a queen upon a lofty throne, now sat almost desolate in the midst of her ruined splendor. But with the turn of the century in southern Nevada there were made marvelous new discoveries which brought into existence new towns such as Tonopah and Goldfield almost in a day. The newly found outcroppings of mineral were richer in silver than in gold. In 1900 Tonopah was a desert without inhabitant and in 1903 it had a population of 4000, with substan-

tial buildings built of the white granite quarried in the neighborhood, a product which is now a permanent source of wealth. There has also been great progress made in the irrigation of agricultural districts, so that a new population has been progressively filling the wastes.

The Reverend Francis H. Robinson, Sabbath-School missionary, was for ten years a pioneer in every work of new settlement, calling together for worship the seekers of quick wealth, and gathering the children into Sabbath-Schools whenever organization was possible. During this period churches were organized at the following points: Reno, on August 31, 1902; Tonopah, on September 21, 1902; Goldfield, on March 26, 1905; Las Vegas, on April 9, 1905; Manhattan, on June 10, 1906; Rhyolite, on November 11, 1906; Columbia, on November 19, 1906; Searchlight on January 12, 1908; East Ely, on May 16, 1909.

Tonopah and Reno have both grown to be comparatively strong and effective churches, exerting a wide influence. That at Reno is now a federated church in which the Congregationalists have an interest commensurate with that of the Presbyterians, and in which both denominations seek to minister to the growing body of students in the University of Nevada.

There was a Cumberland church organized in Bishop, California, on December 23, 1900, and this, in anticipation of the union, was transferred by the presbytery of Tulare of the Cumberland Church to the Presbyterian Church, U. S. A., on September 3, 1905.

Later, on August 6, 1911, an Indian Church was

towards unification and centralization. The church today is at once simpler and more highly organized than it was twenty years ago. Indeed it is simpler just because it is more highly organized. There are no longer a multitude of minor agencies in competition with one another, if not in actual opposition. But all are organized together as component parts of one great whole. For instance the Board of National Missions has oversight of all work carried on within the territory of the United States on behalf of men of every color, white, black, brown or yellow. And this means that every man living in the United States is somewhere an object of concern to the heart of some religious worker. The church is becoming increasingly insistent upon finding the particular religious worker whose duty it shall be to seek the good of every particular man. But it is only a highly organized church which can thus reach out with the appropriate agent to accomplish such special tasks. Now to be concrete.

Up to 1916 there was a Presbytery of Oakland and a Presbytery of San Francisco. The Presbytery of Oakland was managing fairly well because it contained a considerable population of the suburban residents of the Bay Region, and had a good deal of wealth in its churches. Quite commonly when San Franciscans had made a considerable amount of money, or attained a certain degree of grace, they moved to Berkeley. Some of the churches of San Francisco which had done valiant service in the common good at an earlier time now found themselves year by year depleted of some of their most effective workers who had decided to make their homes across the bay. This made the problems of San Francisco

Presbytery doubly hard. From 1880 to 1905 the membership of this presbytery was practically at a standstill. During the following ten years a number of new and small churches were established in the outlying sections of the city, generally in barrack-like structures which made no appeal to the surrounding populations. The newly organized churches on the eastern side of the bay were generally more prosperous.

At the meeting of Synod held in San Diego in 1916 there came the union of these two presbyteries, and following upon this great event the appointment of a superintendent of church extension and the establishment of Presbyterian Headquarters in the city of San Francisco. The choice of the Reverend Robert S. Donaldson, D.D., to fill the new office of superintendent was a most happy one, and to him, more than to any other single man, is due the credit for the unprecedented growth of our church in the Bay Region in the decade of 1917–1927. The resources of all the churches in the Bay Region became effective to meet the needs of all. The futile, struggling small churches of the fringes of population were gradually transformed into vital, aggressive organizations, housed in beautiful, commodious buildings, and warm with the glow of genuine Christian fellowship. New churches were organized when these were needed. The total membership of San Francisco Presbytery in 1916 was 8536, in 1926 it was 15,512.

And the growth in the attendance at the Sabbath-Schools, in the contributions to congregational expenses and to the Boards, has increased proportionately. There is in every gathering of San Fran-

cisco Presbyterians a consciousness of power, an assurance of ultimate victory, a freedom and a gladness, which were quite unknown a few years ago. It is difficult to single out for mention any of the leaders, where all are devoted and capable. But the great pulpits of Northern California are everywhere being splendidly sustained. Under Dr. Silsley the First Church of Oakland has become a church of more than 2500 members, and is still rapidly advancing. Calvary Church, in San Francisco, under the ministry of Dr. Van Nuys, with more than 1200 members, in a location which is second to none in its importance upon the Pacific Coast, is now rejoicing in the greatest strength of all its history. St. John's of Berkeley, which still holds to the beautiful tradition of its first pastor, the Reverend George G. Eldredge, D.D., and is both loyal to the creed of Presbyterianism and also resolutely free in the pursuit of truth, has now, under the strong leadership of the Reverend Stanley A. Hunter, D.D., grown to be a church of almost a thousand members, and ministers largely to the body of the University of California. First Church, of San Francisco, the oldest of all our churches, still stands in the midst of the thronging traffic of the center of the city, holding true to its traditions of dignity and simplicity, and maintaining an almost unvarying strength of membership. Its pastor, Reverend William Kirk Guthrie, D.D., who has been minister here for a quarter of a century, is now the senior Protestant pastor of the strong churches of the city. Trinity Church has quite departed from the tradition of its foundation, because the Mission district, in which it is located, has completely changed its character since the fire of

FIRST PRESBYTERIAN CHURCH, OAKLAND

The Rev. Frank M. Silsley, D.D., Pastor

1906, and is today the home of peoples of many tongues and racial characteristics. Under the ministry of the Reverend Homer K. Pitman, D.D., and his like-minded son, the Reverend Paul Pitman, it has become a great religious center, making its appeal to all sides of the man, body, mind, soul, and social affections. Its membership, which had been declining for years until 1919, when Dr. Pitman came, is now again rapidly mounting as the church has re-adapted itself to the needs of the neighborhood. Inasmuch as the work of Trinity Center is distinctive it demands further notice. It employs every modern instrument for the purpose of reaching the people in its constituency—Boys' Club, Men's Club, Gymnasium, Dad and Lad Dinners, United Women's Associations, Girls' Federation, Sabbath-School, moving pictures, Daily Vacation Bible School, press agent, close relations with the labor unions. In the summer of 1926 the Daily Vacation Bible School enrolled no fewer than 1703 pupils representing thirty-nine nationalities and forty-two different religious faiths, and had a daily average attendance of 895. This church is a hive of industry, late and early, and shows conclusively what can be done in a good old building, left behind by a receding family population, in a district of lodging houses and foreign tenements, if only the heart of the minister burns with compassion.

Howard Church, earliest of the New School churches, and strongest of all the churches of Synod at the time of the reunion of 1870, after many vicissitudes of fortune, is still filling an important place in the life of the city, under the ministry of the Reverend James C. Reid, Ph.D.

But where there are in the Presbytery of San Francisco fifty-eight good and faithful churches it is impossible to speak in detail of all of them. We can only enumerate the new churches, with the dates of their organization, as follows: Seventh Avenue, San Francisco, August 9, 1904; High Street, Oakland, April 14, 1907; St. John's Berkeley, June 3, 1907; St. James', San Francisco, April 26, 1908; St. Paul's, San Francisco, August 9, 1908; Lincoln Park, San Francisco, August 30, 1908; Rodeo, January 22, 1909; Grace, San Francisco, November 7, 1909; Calvary, Berkeley, February 13, 1910; Park Boulevard, Oakland, August 4, 1911; Northbrae, Berkeley, February 9, 1915; Ocean Avenue, San Francisco, April 15, 1920; Stege, January 1, 1922; Irvington, September 11, 1923; San Pablo Park, Berkeley, March 21, 1924; House of the Good Shepherd (Spanish), March 27, 1924; Portalhurst, San Francisco, March 7, 1926; Burlingame, June 27, 1926.

In connection with the founding of new churches it is to be noted that today there exists a committee of comity consisting of representatives of all the Protestant churches, which has an advisory voice in the location of all new religious establishments. This aims at preventing unnecessary duplication of effort in promising fields as well as the neglect of unpromising but needy fields. Several of the churches mentioned above represent an effort of the community irrespective of the former denominational connections of the members.

There is a possible peril however in the organization of the community church. If it is not definitely and explicitly attached to one of the great denomi-

nations, it may tend to a comfortable and self-centered program of local activities without any vision of the need of the world of sin and sorrow that lies beyond the narrow borders of the prosperous parish house. Without a world outlook the individual congregation cannot permanently do effectively even its local work.

From 1920 onward, upon a program extending over at least ten years, three new edifices each year are being erected by the churches of San Francisco Presbytery. Thus it is fitting that the headquarters also of the presbytery should have a new building, where the great activities of the church in Northern California can be given a permanent home. Thus in January, 1927, the Presbytery purchased property on McAllister Street, between Hyde and Larkin Streets, which is now converted to its new uses. In it is located the Presbyterian Book Store and all the general offices of the church, together with a Directors' room and an auditorium where presbytery can hold its meetings.

Associated with Dr. Donaldson in his administrative duties are the Reverends Charles L. Duncan, and Philip F. Payne. We have already referred to Mr. Payne, as having an especial oversight of the Oriental work of eleven western states. But the purpose of all three administrators seems to be to serve wherever service can be rendered. Mr. Duncan's activities are directed chiefly along educational lines, with an especial regard to the young people. This work, particularly in our Synod, is most important. Generally the oldtime Californian does not want to be converted and quite frequently he counts the endeavor to convert him as a downright personal

affront. It is indeed harder now to persuade the non-church goer to attend a religious service of any kind than it was in the pioneer days. But the children do not feel in this way. And if the church can win the rising generation of boys and girls it will have the men and women of the future. During the final decade of this history the number of children in the Sabbath-Schools has doubled, and the number gathered every summer into the Daily Vacation Bible Schools has become a great multitude. Besides these there are summer camps where recreation, Bible study and prayer are finely combined. And there are now in our Synod five Presbyterian conferences for young people, where the leaders receive admirable normal training.

Indirectly this new work on behalf of the young is having a high evangelistic value, for the parents are often reached through the service rendered to the children. They are brought to the church because the church is benefiting the little ones, and to Christ, because he is the head of the church.

Presbyterian headquarters in San Francisco has also proved to be an administrative center for all the Boards of our church. We have already referred to the concentration here of the Women's Boards. The Foreign Board has here been represented by the Reverend Weston T. Johnson, D.D., formerly himself a missionary in Japan, who has the last American touch with the departing missionary, and the first with the arriving, whose visits and addresses carry the inspiration of the foreign message to the whole Pacific Coast. Besides those already mentioned as being connected with the Board of National Missions the Reverend William O. Forbes,

D.D., has an oversight of Sunday School Missions with especial responsibility for the Nevada Presbytery. The Reverend Henry M. Campbell, D.D., represents the Board of Christian Education, especially in reference to Men's Work. The Reverend John M. Skinner, D.D., represents the Board of Ministerial Relief and Sustentation in rigorously prosecuting the new pension plan now before the church.

Recently, with the establishment of a Council of the General Assembly for the purpose of coordinating the activities of all the Boards, the Reverend C. Franklin Ward, D.D., was appointed the representative of this Council, with his office in San Francisco, from which his activities radiate throughout the Coast.

Benicia Presbytery reports substantially the same group of churches as twenty years ago. Some of those nearer to San Francisco have grown stronger than they were and new work among the lumbermen with modern methods has been opened in Eel River Parish. It is a widely scattered presbytery, covering three hundred miles of the northern coast of California, and it has not yet experienced the impulse of the new growth of population which has come to most sections of the state. The outstanding advance made in the last decade has been the introduction of new methods into the work of churches already established, as exemplified in the rural parish of Novato.

The advance of the decade of 1916–1926 in Sacramento and Stockton has been just as great as in San Francisco. Both of these cities are among those earliest founded in the state, and both share in the

traditions of the mining period. In the older towns of California it is always more difficult to achieve any religious end than in those more recently established, which are not controlled by the traditions of '49. Thus it is matter for rejoicing that the First Church of Stockton, and the Westminster and Fremont Churches of Sacramento, have all recently erected splendid new edifices.

New churches have been founded in the past twenty years in Sacramento Presbytery in several new towns such as Fair Oaks, Orland and Weed.

The church at Weed at the foot of the glorious Mount Shasta, is possessor of an elaborate community house, in which most of the social activities of this region are concentrated, with excellent effect upon the moral character of the outlying lumber camps.

In Fresno there is another headquarters where the Reverend David W. Montgomery, D.D., superintendent of church extension in the central counties of the state, has his office, with activities extending out into the desert, the oil fields, the cattle country, the raisin country and the High Sierra Mountains.

In Los Angeles there is another concentration of the administrative activities of the southern counties in the Presbyterian Headquarters where the Reverend Guy Woodbridge Wadsworth, D.D., superintendent of Church Extension, is located. He is ably assisted by the Reverend Henry T. Babcock, D.D., who has a persuasive gift of evangelistic preaching, and uses his office largely for this end. Miss Rose Scott, a woman of grace and convictions, is a specialist in the work in behalf of girls.

Under the inspiration and direction of Dr. Wads-

THE REV. ROBERT S. DONALDSON, D.D.
Executive Secretary of San Francisco Presbytery

THE REV. GUY W. WADSWORTH, D.D.
Executive Secretary of Los Angeles Presbytery

worth's office the progress of church extension in Los Angeles Presbytery has been extraordinary, possibly without a parallel in the history of our church. In 1916 the presbytery contained 20,881 members, and in 1926, 41,476; and every other advance was proportionate.

The most striking relative gain in any one municipality was in Long Beach, where the combined membership of the two existing churches in 1916 was 1163, whereas in 1926 there were four churches with a combined membership of 3493.

On November 12, 1913, the Calvary Church, of Long Beach, was organized by the Reverend E. C. Jacka, D.D., a member of Los Angeles Presbytery; and the Reverend O. H. L. Mason, D.D., who had formerly been pastor of the First Church, was called to be minister of the new congregation. It increased in numbers rapidly, and in 1917, with 358 members, was enrolled in Los Angeles Presbytery. Dr. Mason resigned the pastorate in July, 1917, in order to engage in war work with the American troops in Siberia, in which he made a distinguished record; and the Reverend John G. Klene, D.D.; was called to succeed him. The membership of this church is now some 700.

The Second Church of Long Beach was organized on June 23, 1913, with 126 members, and in 1926, under the pastorate of the Reverend Henry C. Buell, it had 609.

The latest to be organized of this splendid group of Long Beach churches is Emmanuel, which came into being on July 8, 1923, with forty-five members, and which reported to the Assembly of 1926, 202 members. The pastor is the Reverend Charles F.

Ensign, D.D. Every one of these Long Beach churches gives the finest promise of life and service in the future.

One of the most interesting churches of Los Angeles city is the Westminster Church, which should not be confused with the church in Westminster belonging to the same Presbytery. The former is our colored church, which was organized on October 9, 1904, with 21 members. In 1916 it reported 49 members and in 1926, under the pastorate of the Reverend Hampton B. Hawes, it reported 222.

In Pasadena, Glendale, Burbank, Fullerton, Inglewood, Monrovia, Orange, San Pedro, Santa Ana, Santa Monica, Wilmington and many other points, the growth has been almost as wonderful.

Let us pass briefly in review some of the churches of recent organization which most challenge our notice.

The First Church of Hollywood was organized on December 20, 1903, with 25 members. In January, 1927, it had almost 2000. Its pastors have been the Reverend Henry A. Newell, D.D., the Reverend Gilbert C. Patterson, the Reverend Marcus P. McClure, D.D., now of Modesto, and the Reverend Stewart P. MacLennan, D.D., the present pastor. It is a church great on every side, in the strength of its congregation, the breadth and beauty of its service of praise, its diligence in the religious education of its young, and its devotion to the world-wide work of the Kingdom of Christ. In this church will be found a good many people connected with the moving picture industry, and yet it would doubtless be classified as a fundamentalist church.

Within the city of Los Angeles St. Paul's Church

THE FIRST PRESBYTERIAN CHURCH, HOLLYWOOD

And its pastor, Rev. Stewart Edward MacLennan

is one which has had a extraordinary recent development. A committee of the Presbytery of Los Angeles visited this field in 1910 and decided to recommend the beginning of work there, which was done. On May 1, 1910, St. Paul's Church was organized with 17 members and services were held in a store room for some two years with but little progress; until in April, 1913, the Reverend W. G. Mills was called to take charge of the work. He could find but twelve members, and beginning with these as a nucleus he soon built up an effective organization. Dr. Mills remained for thirteen years during which time the congregation grew to be one of 450 members, with a property worth about $175,000, and a growing field in which to expand. Dr. Briegleb, the former pastor of Westlake Church, succeeded Dr. Mills, in October, 1926, and immediately St. Paul's Church took another strong step forward.

Wilshire Boulevard Church was organized on September 15, 1912, with 72 members, and by the last report it contained 1022. In 1926 it received 180 new members upon confession of faith. It is a great church, erected at one of the crossways of the southern metropolis, and containing many of the men of light and leading of the city. It uses every known method of winning people to Christ, including motion pictures on Sunday evenings. It has had only two pastors throughout its history of fifteen years, the Reverend Gilbert C. Patterson, and the present pastor, the Reverend John A. Eby, D.D.

The Eagle Rock Church was of Congregational origin. But when Occidental College moved into this district of the city it was evident that a Presbyterian Church would be needed there, and the locality

did not then assure the support of two strong churches. With fine generosity the Los Angeles Association of Congregational Churches, on April 15, 1914, dismissed their church of 85 members to become a Presbyterian church. Under the able ministry of the Reverend William S. Middlemass, D.D., it has grown to be of more than six hundred members.

The Westminster Church of Pasadena originated in the decision of the Session of Pasadena Presbyterian Church early in 1906 to attempt to do something for that part of the city in which the new church is now located. A chapel was built on Lake Avenue and Claremont Drive, and the Reverend William E. Dodge was called to take charge of the new field. On June 14, 1908, this church was organized with 51 members. In 1909 the church was relocated on its present site. It has steadily grown since that time, until today it numbers some 700 members and is planning the erection of a new building to cost $350,000. During its early years the church was sustained and fostered by the Pasadena Church, and came to self-support under the ministry of the Reverend Clarence A. Spaulding, D.D., in 1916. The present pastor, the Reverend Josiah Sibley, D.D., is a son of Immanuel Church, of Los Angeles, and has had a long and distinguished ministry upon the coast, interspersed with two pastorates in the east. He was ordained to the ministry by the Presbytery of Los Angeles in 1902, and had his first pastorate at Azusa. Since then he has been minister of First Church of Long Beach; First Church, Knoxville, Tennessee; Calvary, San Francisco; Second Church of Chicago; and since January 21, 1926, of Westminster, Pasadena.

The newer churches of San Diego have generally grown to real strength and efficiency. The Second Church which started in 1913 with much promise died out in a few years. And the East San Diego Church which began about the same time on September 24, 1913, with 39 members has now grown to be one of more than three hundred. The Brooklyn Heights Church, which is of longer duration, having been organized on March 17, 1912, has grown to similar proportions. The Calvary Church which has fluctuated in its strength has about one hundred members.

Other churches of recent organization in the south are as follows: La Jolla, on October 1, 1905, with 10 members, and now with 122; Covina, on December 3, 1905, with 95 members, and now with 221; El Centro, on January 21, with 11 members, and now with 170; Euclid Heights, Los Angeles, on March 10, 1907, with 24 members, and now with 355, most of whom have been enlisted from industrial, foreign populations by two brothers in the ministry, the Reverend Lawrence L. Cross, afterwards of Berkeley, and his successor, the Reverend Frank M. Cross, the present pastor; Garvalia, San Gabriel, on March 22, 1908, with 45 members, and now, under the ministry of the Reverend James F. Nelson, with more than 200; Mount Washington, on May 2, 1909, with 34 members, and now with 90; Van Nuys, on April 17, 1912, with 44 members, which under the pastorate of the Reverend David Farquharson in 1926 amounted to 268; Placentia, on August 4, 1912, with 31 members, and in 1926 with 126; Grace, Los Angeles, on June 24, 1912, with 25 members, and now with 135; West Hollywood on January 13, 1913, with 54 members and now

with 236; South Hollywood, on November 9, 1913, with 35 members, and now with 313; Lincoln Avenue, Pasadena, on April 5, 1914, with 100 members, and in 1926 with 348; Southwest, Los Angeles, on April 5, 1914, with 125 members, and in 1926 with 275; Arcadia, on May 10, 1914, with 25 members, which increased to 260; Belvedere, Los Angeles, on November 7, 1915, with 18 members, which in 1926 became 144; Lomita, on October 2, 1917, with 48 members, which are now 109; Laguna Beach, on December 2, 1917, with 16 members, now with 72; Palmdale, on May 4, 1919, with 49 members, now with 60; San Juan Capristrano, organization completed on January 13, 1920, with 48 members, which have increased to 78. Of still more recent organization is Beverly Hills, which after six years of existence under the pastoral supervision of the Reverend Robert M. Donaldson, D.D., has almost two hundred members, and a beautiful church, located in superb surroundings. South Gate has grown in the same time to be a substantial church of 130 members. None of the Mexican or Japanese churches are named here, nor any of the churches which have been dealt with in other connections. One thing that will strike the reader is the fact that the number of members with which most of the churches are started in the recent years is much larger than that with which the pioneer churches began. In many ways the struggles of the present are not so severe as were those of the earlier generation, even when we are launching a new church. We are all alike the heirs of the faith and endurance of the fathers; they have labored, and we have entered into their labors. God grant that this great and

A COTTAGE IN MONTA VISTA GROVE

precious inheritance may not be impaired through any use we may make of it today, but that rather it may be enriched through our experience and transmitted to the generations that shall come after us.

But before we close there are one or two other matters to claim our attention.

Among the new activities of our church in the south should be mentioned the Monte Vista Home for Ministers which, under the energetic leadership of Mr. James Marwick, elder of Santa Barbara, was begun in 1922. This home consists of a fine group of bungalows built in a beautiful grove near Pasadena, where aged ministers and their wives can find shelter and comfort in the midst of congenial and dignified surroundings. In the fall of 1926 the Reverend Augustus B. Pritchard, D.D. became superintendent of this home, and under his administration the resources of the corporation have been greatly enlarged. No minister who knows that such a happy haven of rest awaits his declining years need view with apprehension the day when he must withdraw from active duty. Mr. David Black, an elder of the Pasadena Church, has succeeded Mr. Marwick in the chairmanship of Synod's committee which has this gracious work in hand.

In this history there has been no mention made of the several attempts on the part of the church to organize missions to the Jews living in our midst. These have been generally well conceived and kindly in their approach; but they have accomplished little. The Jew does not want to be regarded as a special object of evangelism. He wants to be considered a normal person in the community, and though he sometimes sets himself apart by some of his racial

and religious peculiarities he does not want Christians to set him apart by making him a peculiar object of interest. When he becomes a Christian it is generally through the agency of one of the regular churches; and as a matter of fact there are not a few Jews in the membership of our churches on the coast and some are even in the eldership. It may be that now in our American life we are approaching the time when larger numbers of the people of the old covenant will gladly enter the service of the Christian's Christ.

In the sphere of moral reform Presbyterianism has made a great contribution to the success of the temperance cause in California in giving to the leadership of the Anti-Saloon League in successive periods the Reverends Ervin S. Chapman, D.D., LL.D., Daniel McG. Gandier, D.D., and Samuel T. Montgomery, D.D., all of whom have left important pastorates to respond to the most urgent call of public morality of the generation. It is not too much to say that there are no three men of the past half century in California to whom the cause of prohibition owes a larger debt. And to these we add the name of an elder of the First Church of San Jose, the Honorable T. M. Wright, proponent of the Wright Act of the California legislature.

The Bible Institute of Los Angeles, while undenominational in its personnel and in the scope of its teaching, has nevertheless been largely the product of Presbyterian piety. Its chief benefactor was Lyman Stewart, an elder of Immanuel Church, and many of its teachers and students have been Presbyterians; and both of its responsible leaders today, the Reverend Rueben A. Torrey, D.D., and the Rev-

erend John Murdock MacInnes, Ph.D., Litt. D., are members of the Presbytery of Los Angeles.

Now to bring our story to a close. Where in 1849 there were no churches, no ministers, and no communicants, today there are 85,297 communicants enrolled in 376 churches, organized in 9 presbyteries, and cared for by 759 ministers. In 1926 these churches contributed for congregational expenses $2,274,418, and for benevolences $768,677. And yet almost every one of these churches at one time received aid from the Board of Home Missions, or the Board of Church Erection, or both. Calvary and St. John's, San Francisco, began as strong and self-supporting churches, but they emerged out of other churches which, in their inception, had received assistance. This is also true of Immanuel, Los Angeles, St. John's, Berkeley, and probably some others. In other places the church as such received no aid, but its first pastor was a home missionary, sent out by a Home Mission Society, and supported by Home Mission funds. Let us look again at the statistics of 1926 and ask ourselves whether missions pay.

The story has been told. It is a story of a mighty work, bravely wrought. There are places where the heroism might have been more apparent if it had not been for the necessary condensation within the limits of space, and for the limitations of the writer.

Our warfare is not yet accomplished. Our task is not complete. Population is still pouring over our borders more tumultuously than ever before. Divorce stains the front page of every morning paper. Heroes cannot save the state, nor can saints save the church, if the home life of our people is

undermined. The greatest single need of our church today is the restoration of the family altar, with its piety and purity, its faith and love. We are seeking, earnestly seeking, through all the channels of our modern ecclesiastical system, to reach and save the young. But we shall have to contend against a theory of life which makes no distinction between good and evil, between truth and falsehood, between purity and impurity, inasmuch as all alike are expressions of the life of nature. We who are Christ's know that there is a distinction, that righteousness only is right, and that the soul that sinneth shall die. And we know this because we know Christ. This Christ, our Christ, He only is the hope of the world in which we find ourselves at this hour; and He only, let us say it bravely as Christians, whatever some materialistic professors may say, He only is the ultimate foundation of the moral life.

Let us come nearer to Christ, nearer to His wounded side, nearer to His heart of love which has bled for us. And as we come nearer and nearer to Him, we shall certainly be brought nearer and nearer one to another. Then shall be fulfilled His prayer that as the Father is in Him, and He in the Father, we may be one in Him; that thus the world may believe that the Father hath sent His son, our Jesus.

# APPENDICES

## Appendix I

## A LIST OF THE PROTESTANT SERVICES HELD IN CALIFORNIA PRIOR TO THE ARRIVAL OF THE FIRST PRESBYTERIAN MINISTERS

On June 17, 1579, Francis Drake stepped ashore on Drake's Bay and one week later he held the first religious service in English on the Pacific Coast. Before he departed on July 23 he erected "a great and firm post," to which he nailed a brass plate telling of his arrival, his first religious service and his claim to those lands in the name of his sovereign, Queen Elizabeth. In 1846, the Reverend Walter Colton, a Congregational minister, was chaplain on the frigate *Congress,* which spent the summer and fall of this year in the harbor of Monterey. He held service alternate Sundays on the frigates *Congress* and *Savannah,* and in 1847 there is a record of a revival of religion among the seamen on these vessels. At this time Mr. Colton did not know of the presence of another Protestant minister within the limits of the state. He was useful to the people of the state in many ways. In 1846 Commander Stockton appointed him the first alcalde of Monterey under the American flag. It was the policy of the American government of occupation at this time to preserve as far as possible the forms of the Mexican administration. But manifestly, in the interest of justice, some of these required modification. It was Mr. Colton who introduced for the first time within the limits of the state trial by jury.

He also established the first newspaper in California. He found at Monterey an old press and type that had been used

by a priest for printing tracts and with these he issued *The Californian* on August 15, 1846. It was printed in Spanish and English and given an eager welcome by the community. Thus Mr. Colton has the honor of planting some fundamental American institutions in the new territory. It was he who, as correspondent of the *Journal of Commerce* in New York, gave to the east its first knowledge of the discovery of gold in California. But so far as the ministrations of religion were concerned he seems to have confined these to the Navy and never to have held a service on shore.

On July 9, 1846, Captain John B. Montgomery, of the *Portsmouth,* raised the American flag over the Presidio of San Francisco. He was a Presbyterian elder and a deeply religious man; and having no chaplain on board he himself conducted church service on his vessel. During his stay in San Francisco harbor he also conducted public religious services on shore. His appear to be the first Protestant services held on shore under the American flag in California. The Plaza was re-named Portsmouth Square after his vessel, and Montgomery Street was named after himself. The United States ship *Lexington,* Lieutenant Theodorus Bailey commanding, arrived in Monterey on January 28, 1847, with a large box of the publications of the American Tract Society, which were distributed in the port.

James Woods, in his "California Pioneer Decade," tells us that the captain of a certain whaling ship invited the Reverend James C. Damon to preach on board his vessel in 1847. But who the captain was, where the harbor was, and who the Reverend James C. Damon was, the present historian has been unable to discover.

On April 25, 1847, the Reverend William Roberts, newly appointed Superintendent of Missions for Oregon of the Methodist Episcopal Church, stopped on his way to preach in San Francisco. On the following Sunday the Reverend J. H. Wilbur, his companion in travel, organized a Sunday School and Bible Class; but they were apparently of short duration.

In October, 1847, Mr. Elihu Anthony, a local preacher of the Methodist Episcopal Church, conducted a class in San Jose for two or three months. In 1848 Mr. Anthony

organized a class in Santa Cruz, which subsequently grew into the Methodist Church of that city. The same Mr. Anthony also preached occasionally in San Francisco during this year.

In this connection it is interesting to read the following extract from the diary of C. S. Lyman (Cal. Hist. Soc. Quart., Oct. 1923). On Sunday, June 4, 1848, at San Jose he writes:

> Two sermons. Mr. Anthony, a.m. Mr. Hickok p.m. Evening a Temperance Meeting. The town was so depleted by gold fever not many present except people from Santa Cruz on their way up. Mr. Hickok and Mr. Dunleavy spoke—nothing great. Mr. Hickok mouthed and murdered the Queen's English horribly. The other was a decent speaker, but people could not help thinking how shockingly he beat his wife a short time since, a thing which he is in the habit of doing. Meeting too long. Left at 10:40. Fifteen signed the pledge.

On date of July 2 he writes from a camp not far from Sutter's Mill:

> Mr. Douglass (his partner) and myself went to Jones' Camp, one and a half miles above, to engage in religious exercises. Most of the party belonging to his Camp were absent and it was concluded to appoint a religious meeting there for the next Sabbath.

Among the many items concerning prospecting, gold washing and cooking which this diary contains we come across the following of the date of July 30:

> Spent the day in camp. Mr. Matthews and son and the Rev. Mr. Anthony came and spent the Sabbath with us and had religious exercises. Agreeable and profitable.

Thus it is evident that the Methodist local preacher performed a very real service in California in the days before there was any regular ministration of religion in the state.

In October, 1848, Captain Lewis H. Thomas, of the English brig *Laura Ann,* held service on shore in San Francisco, using the ritual of the English Church.

## Appendix II

# A LIST OF THE CHURCHES ORGANIZED BY PROTESTANT MINISTERS IN CALIFORNIA PRIOR TO THE CLOSE OF 1849

On July 6, 1849, the first Baptist Church of San Francisco was organized by the Reverend Osgood C. Wheeler, the traveling companion of the Revs. Willey and Douglas. It was the third Protestant church to be organized within the state, and it built the first house of worship, which was used for a time by the First Presbyterian Church. Three months after its inception this church became self-supporting.

There were unorganized Union Services in Sacramento, usually held in a grove near the corner of K and Third Streets, from May till November, 1849, in which the following ministers are known to have participated: William Roberts of Oregon (see Appendix I), Isaac Owen, Grove Deal, M.D., all of these being Methodists; T. A. Ish, Cumberland Presbyterian; S. V. Blakeslee, Congregationalist; John Cook, Baptist; Mr. Haines (church not given).

On August 19, 1849, the Reverend J. A. Benton (The California Pilgrim) and Professor Forrest Sheppard opened the first Sunday School in the city of Sacramento; and three weeks later the first prayer meeting. On September 16 Mr. Benton organized the First Church of Christ (Congregational); and on October 26 Mr. Owen, the Methodist Church in Sacramento. Meanwhile, in San Francisco, Trinity Episcopal Church was organized on July 22, 1849, by the Reverend Flavel S. Mines, its first rector. First Methodist Episcopal Church was organized on July 27, 1849, by the Reverend William Roberts and supplied by Mr. Asa White, a local preacher, until the arrival of the Reverend William Taylor on September 1, 1849. Their building was dedicated by the Reverend William Taylor on October 7, 1849, and was the second Protestant edifice erected in the state. The First Congregational Church of San Francisco was organized on July 29, 1849, by the Rev. erend Timothy Dwight Hunt. Grace Episcopal Church

began its services in October, 1849, under the rectorship of the Reverend J. L. Ver Mehr, and was organized into a parish on April 28, 1850.

The Sixth Street Methodist Episcopal Church of Sacramento was organized on October 28, 1849, by the Reverend Isaac Owen, who preached in Stockton also, and on March 17, 1850, organized the Central Methodist Episcopal Church in the latter city. In addition to this organized work there was a vast amount of work not sufficiently advanced to be given the definite form of a church. This latter work, conducted largely in mining camps and in canyons of the mountains, was even more important than the organized.

## APPENDIX III

In the issue of *The Pacific* of August 29, 1851, is published the following list of ministers and churches of various denominations then in California. It comprises so much of the religious history of the churches in that early day, that it is here presented for more general information, and for such preservation as this history may secure to it.

### SAN FRANCISCO

First Congregational Church, corner Jackson and Virginia Sts.; T. Dwight Hunt, pastor.
First Presbyterian Church; holds service in the Superior Court Room, St. Francis Hotel, Clay St.; Rev. Albert Williams, pastor.
Howard Street Church, Happy Valley; S. H. Willey, pastor.
First Baptist Church, Washington St.; O. C. Wheeler, pastor.
Methodist Episcopal Church; Washington St.; Wm. Taylor, pastor.
Grace Church, Powell St.; O. L. Ver Mehr, rector.
Roman Catholic Church, Vallejo St.
Spring Valley Chapel, Preaching by Clergymen of different denominations.

### SACRAMENTO

"First Church of Christ"; J. A. Benton, pastor.
M. E. Church, Seventh St., between L and M; M. C. Briggs, pastor.
First Baptist Church, Seventh St. corner L; John Penman, pastor.
M. E. Church for colored race; Barney Fletcher, pastor.
Roman Catholic Church, Seventh St., corner K; J. Ingaldsley, pastor.

SAN JOSE

Presbyterian Church; Isaac H. Brayton, pastor.
M. E. Church; Chas. Maclay, pastor.
Baptist Church; L. O. Grenell, pastor.

SANTA CLARA

Methodist Church. Baptist Church.

BENICIA

Presbyterian Church; Sylvester Woodbridge, pastor.

MARYSVILLE

Presbyterian Church; W. W. Brier, pastor.
Methodist Church; J. W. Brier, pastor.

NEVADA CITY

Congregational Church; J. H. Warren, pastor.

STOCKTON

Presbyterian Church; James Woods, pastor.
M. E. Church; Wm. Morrow, pastor.

SONORA

M. E. Church, South; Cyprian Gridley, pastor.

SANTA CRUZ

M. E. Church; D. A. Dryden, pastor.
Congregational Church, Y. H. Hinds, pastor.

SONOMA CIRCUIT

James Corwin, Alex. McLean, M. E. Church.

EL DORADO CIRCUIT

A. S. L. Bateman, pastor.

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